Evening and morning, and at noon will 9 pray. and cry a loud and he shall hear my voice. Prain 55-17.



J. Nutting Sculp.

Evening and morning, and at noon will 9 pray. and cry a loud and he shall hear my voice. Prain 55-17.



J. Nutting Sculp.

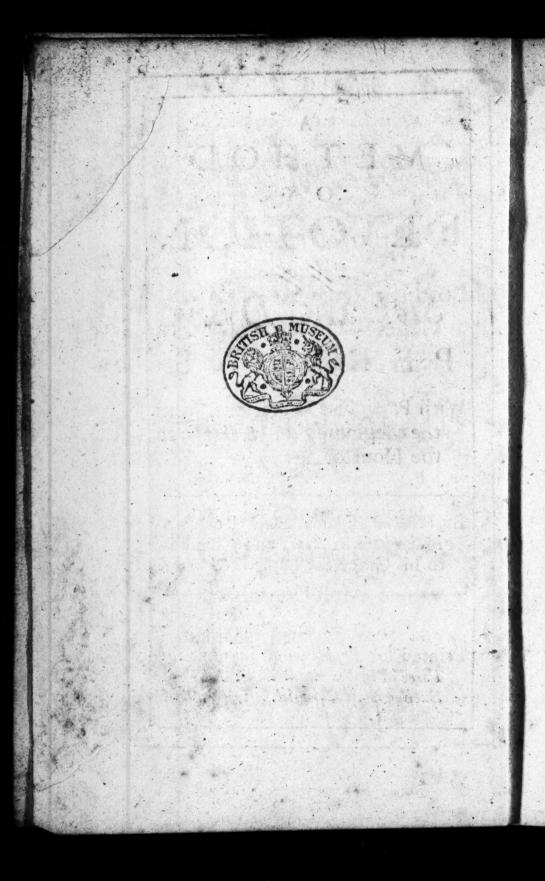
Sick and Dying PERSONS.

With Particular Directions, from the Beginning of Sickness to the Hour of Death.

By William Affheton, D.D. Rector of Beckenham in Kent, and Chaplain to his Grace the Duke of Ormond.

LONDON:

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TO THE Illustrious His GRACE

J A M E S

Duke of Ormond, &c.

Lord Lieutenant General, and General Governor of the Kingdom of Ireland.

This Manual of Devotions

Is Humbly
Dedicated and Presented,
By His GRACE's
Most Dutiful and
Obliged Chaplain,

William Affheton.

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The PREFACE.

Aving formerly Published Daily Devotions, and Devotions for the Lord's Day, with Devotions in Times of Trouble and Affliction, for the Use of a Countrey Parish: as a further Instance of my Duty, in Instructing those committed to my Charge, I thought it might be useful, in the same familiar Manner, to give some Direction and Affi-Stance to Sick and Dying Perfons. That when the Extremity of Age, the Weakness and Decays of Nature, or the Violence of a Disease, do admonish them A 3

them of their approaching Diffolution; they may then be Instructed what to Do; How to behave themselves both to God and Man; in what Manner, and with what Circumstances, they may think of Leaving this World, before they Enter into the next.

Accordingly, through Divine
Assistance, I do now Publish
(what some Time since was Promised) A Method of Devotion for Sick and Dying Persons; With Particular Directions, from the Beginning
of Sickness to the Hour of
Death.

I have treated this Subject with the greatest Plainness; and have endeavoured to be faithful

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to my Title; by Omitting Nothing, which may be thought necessary, for the Instruction or Comfort of a Sick and Dying Person.

I have largely Examined the Great Point of Restitution. And have Particularly pressed it upon the Conscience of the Sick Man. And if what I have said on that Occasion shall not be pleasing; I cannot help it. I have this to support me against the sharpest Censures; I have been faithful in this Instance, and have done but my Duty.

The Prayers are chiefly collected from the Publick Offices of our Church: Or else, from the Devotions of such Venerable Names, as sufficiently re-

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com-

commend them to all Regular

and Pious Christians.

The Texts of Scripture are Methodized with Care and Dirigence. And I have endeavoured to Place them in their true Light; so as to strengthen and explain each other.

And that this Discourse may be more useful, I must desire my Reader not to Mistake the Title: Or to fancy, That because it is Directed to such Persons, that therefore none are concerned to look into it, or to take notice of this, or such like Discourses, till they are Sick and Dying.

This, I doubt, is a common and fatal Mistake. For we are all too apt, to put far from us the evil Day.

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The Preface.

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And therefore to avoid this dangerous Rock, upon which too many have split, and Ship-wreck'd their Hopes of Heaven, tis pertinent to Admonish, That there is a Twofold Pner paration for Death. Habitual, and Actual.

The Habitual Preparation, is Providing Oyl for our Lamps, or, Grace into our Souls. The Actual Preparation, is the Trimming of our Lamps, in the Exercise of those Graces.

The former of these is the Business of our whole Lives, in the Days of Health and Kigor. The latter is expected from us, in the Time of Sickness, and at the Flour of Death.

And

And to be yet more plain and distinct, I express my Self thus.

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It is the Sick Man's Duty,
To bear his Sickness with
Patience. To Repent him
truly of his Sins. To be in
Charity with all the World.
To have Faith and Trust in
God. And to be willing to
Die.

But now unless the Sick Man hath Practised these Duties in the Time of his Health; How can he expect the Comfort of them, when he comes to Die?

To make this more Practical, I beg the freedom of the following Advice.

Since a frequent Meditation of Death, is the best Introduction on to a due Preparation for it;

let the Pious Christian, at certain Periods, make Death the Subject of his Retirements.

And having Dyed, as it were, by Anticipation, and put himself into a Posture of Dying, let him then proceed to Practice: By Meditating and Improving the forementioned Duties and Graces, as the State of his Soul shall require.

That the following Treatife may be Serviceable to the Church of God; and may, through Divine Blessing, be Instrumental to the Salvation of Precious Immortal Souls; is the humble and hearty Prayer of its un-

worthy Author.

And

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The Preface.

And he hopes he shall not be impertinent, if he thus far Commends it to Publick Acceptance. Viz.

Hat Books of this Subject, if given at Funerals, may be of great Advantage to the Living: And
would be much more seasonable Expressions, of Respect
and Kindness, to the Memory of the Dead, than some
other Distributions.

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Inncortal Souls a 12 the humble

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A

Method of Devotion

FOR

Sick and Dying Persons.

I N the beginning of your Sickness, and when you first perceive your self to be Indisposed, immediately retire to your Prayers. And most humbly submit to God's Disposal; Praying thus; or in the like manner.

Prayers in the Beginning of Sickness.

Heavenly Father, who in From thy Wisdom knowest what BP. Ren. is best for me. Glory be to Thee.

Lord, if it feem good in thy fight, divert this Distemper from me, which I now feel seizing on B me:

me; that I may employ my Health to thy Glory, and praise

thy Name.

But if thou art pleased it should grow on me, I willingly submit to thy afflicting hand: for thou art wont to chastise those whom thou dost love; and I am sure, thou wilt lay no more on me, than thou wilt enable me to bear.

I know, O my God, thou fendest this Sickness for my Good: even to humble and reform me. O grant it may work that saving effect in me.

Lord, Create in me a true penitent Sorrow for all my Sins past; A stedsast Faith in thee, and sincere Resolutions of Amendment for the time to come.

b

Deliver me from all frowardness and impatience; and give me an entire Resignation to thy Divine Will.

O suffer not the Disease to take

take away my Senses; and do thou continually supply my Thoughts with holy Ejaculations.

Lord, Bless all Means that are used for my Recovery; and restore me to my Health in thy good time. But if otherwise thou hast appointed for me, Thy blessed Will be done.

Lord, fit me for thy self, and then take me out of this sinful troublesome World, when thou

pleasest.

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My hope is wholly in thy Mercy, and in the Merits and Sufferings of my Blessed Saviour. O for his sake forgive and save me; that I may be found blameless at the Coming of the Lord Jesus. Amen.

Merciful, and Righteous From the Lord, the God of Health, Whole Duand of Sickness, of Life, and of yof Man. Death.

B 2

I most humbly acknowledge, that my great abuse of those many Days of Strength and Welfare, which thou hast afforded me, hath most justly deserved thy present Visitation.

I desire, O Lord, humbly to accept of this Punishment of mine Iniquity; and to bear the Indignation of the Lord; because I have sinned against him.

And, O thou Merciful Father, who designest not the Ruin, but the Amendment of those whom thou scourgest; I beseech thee by thy Grace, so to sanctify this Correction to me, that this Sickness of my Body, may be a Means of Health to my Soul.

Make me diligent to fearch my Heart, and enable me to difcover every accursed thing, how closely soever concealed there; that by the removal thereof, I may make way for the removal of this Punishment.

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Heal my Soul, O Lord, which hath sinned against thee. And then, if it be thy blessed Will,

heal my Body also.

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Restore the voice of Joy and Health unto my Dwelling; That I may live to Praise Thee, and to bring forth fruits of Repentance.

But if in thy Wisdom thou hast otherwise Disposed; if thou hast Determined, that this Sickness shall be unto Death; I beseech thee to fit and prepare me for it.

Give me that sincere and earnest Repentance, to which thou hast promised Mercy and Pardon.

Wean my Heart from the World, and all the fading Vanities of it. And make me to breathe after those more excellent and durable Joys, which are at thy Right Hand for evermore.

B 3

Lord;

Lord, lift thou up the light of thy Countenance upon me; and in all the Pains of my Body, in all the Agonies of my Spirit, let thy Comforts refresh my Soul; And enable me patiently to wait,

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till my Change come.

And grant, O Lord, that when my Earthly House of this Tabernacle is dissolved; I may have a Building of God, an House not made with hands, Eternal in the Heavens. Through him, who by his precious Blood hath Purchased it for me, even Jesus Christ. Amen.

From BP. Cofins.

6

O Sweet Jesus, I desire neither Life, nor Death, but thy most holy Will. Thou art the thing, Q Lord, that I long for; be it unto me according to thy good pleasure. If it be thy Will to have me Die, receive my Soul. And grant that in thee, and with thee, I may receive everlasting Rest.

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If it be thy Will to have me live any longer upon Earth, give me Grace to amend the rest of my Life, and with good Works to glorify thy holy Name: Who with the Father, and the Holy Ghost, livest and reignest ever one God, World without end. Amen.

Having thus Commended your Self to God, Do not defer to Settle and Dispose of your-Temporal Estate, by making your Will.

That this ought in Prudence to be done, whilst you are in Health; and should not be deferr'd, as too often it is, to a Sick and Dying Bed; I have endeavoured to convince you in a diffinit Discourse; To which I refer you.

Your Temporal Estate being Settled and Bequeathed, and your just Debts Stated; (what You your self Owe to Others, and what Others Owe to You) I am next to Admonish You to take care of your Health, by consulting some able Physician.

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Of Consulting the Physician.

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I F you observe your Distemper to increase, then do not defer to send for your Physician. But desire his Advice in the Beginning of your Sickness; before Nature is too weak, or the Disease is come to Extremity.

And do not suspect his Skill, or think him the less faithful, (nor be you discouraged, as if your Case was Desperate) if at first he prescribes you Nothing.

Tis a groß Mistake in some Patients, to think themselves neglected, if they are not loaded with Physick. For 'tis well known, you may surfeit on Physick as well as Food; and in some Cases, the Apothecaries Shop may be as dangerous as the Shambles.

Be not you therefore the less. Grateful to your Physician, nor dimiM ho th

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diminish his Fee, because he doth not prescribe you the long Bill. But thankfully submit to his Methods, whilst in prudence he holds his Pen, and only observes the Motion of the Humours, and how Nature works, (as we phrase it) whereby he will be Directed how to proceed.

But before you fend to your Physician, 'tis necessary to look up to God, the great Physician of Soul and Body: For man lives not by Bread, nor recovers by Physick alone; but by every word out of the mouth of God, to give a Blessing unto both.

Beg therefore of God to direct your Physician, to prescribe such Medicines as may be proper for your Case; and may by the Divine Blessing be effectual, to restore you to your former

Health.

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A Prayer before Taking of Physick.

Almighty God and Merciful Father, to whom alone belong the Issues of Life and Death; thou killest and makest alive; thou bringest down to the Grave, and raisest up again. I come unto Thee as to the only Physician, who canst cure my Soul from Sin, and my Body from Sickness. I desire neither Life nor Death, but resign my felf to thy most holy Will.

But since thou hast appointed outward Means for the Curing of Sickness, and Restoring of Health; I have sent to thy Servant, the Physician, who hath prepared these Medicines for me; Which I receive as Means sent from thy

Fatherly Hand.

O that it would please thee of thine infinite Goodness and Mercy, to sanctify this Physick to

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my use; and to give such a Blessing unto it, that it may (if it be thy Will and Pleasure) remove this my Sickness and Pain; and restore me to Health and Strength again.

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But if thou hast sent this Sickness, as thy Messenger to call me out of this World; Thy blessed Will be done.

O make me meet to be a partaker of the Inheritance of the Saints in Light.

And whensoever my Soul shall depart from the Body, grant that it may without spot be presented unto thee, through Jesus Christ our Lord. Amen.

If the Sick Person is so weak, or so much in Pain, that he cannot thus Pray for himself; Then let some one of his Friends say this Prayer for him; Only changing the Person: As We for I, Him or Her, for My or Me.

HA-

Aving Disposed your Eftate, and Consulted your Health, you have done with this World; and should leave the Thoughts and Concerns for it, to those who come after you.

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You are now to take Care of your precious immortal Soul; and to prepare for that vast Eternity, that unalterable State,

you are entring into.

This is indeed the Work of your whole Life; and should not be deferr'd to a Sick and Dying Bed; (as I have Admonished you in a short Discourse of Deathbed Repentance.)

However, upon the near Approach of Death, a more folemn Preparation is expected from

you.

And for your Affistance in this great Work, on which E ternity depends, fend speedil for your Minister, whilst you are capor

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capable of his Advice, and defire him not only to Pray for you, but also to give you such Instruction and Comfort, as your Case may require.

Now such Direction of the Clergy is of great Advantage; and little less than necessary, to Sick and Dying Persons. Who being disturbed and diverted with Visits, weakened and disordered with Pain; terrified and amazed at the Approaches of Death; are very unable, under these Circumstances, to Guide and Direct themselves.

In such a Case, an Orthodox and Prudent Minister, will give you sound and seasonable Directions.

He will Admonish you;

- I. To bear your Sickness with Patience.
- 2. He will direct you, To perfeet and compleat your Repentance.

3. To

3. To exercise Faith and Trust in God.

4. He will Admonish you to a chearful Submission to the Will of God, in being ready to Die, and to leave this World, when and how the Divine Wisdom shall see it sit.

These are the several Instances, wherein the Clergy do Direct the Devotions of Sick and Dying Persons. And according to this Method, I shall endeavour to Assist you, in the following Discourse.

Of Patience under Sickness.

TO avoid Mistakes, and to remove the Fears of some ferupulous Persons, 'tis pertinent to Premise;

That by Patience under Sickness, I do not mean an Insemblility of your Pains. As if being exhorted to be Patient, you were not ot

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No! Sighs and Groans are the Sick Man's Language. And so far as it may be any Ease to you to be moan your Self, refrain not to do it.

And when it may be a Refreshment to change your Poture (to Turn, as we say, from Side to Side,) Take your Liberty. For none of these Things are the Essects of Impatience. Though some Persons, who are in Health (and who have not that Compassionate Sympathy as they ought) may very imprudently condemn them as such.

Now, Patience (as it relates to a Sick Bed) is a chearful Submission to whatever Pains and Confinement God shall please to lay upon you.

And that this Patient Submiffion is your Interest and Duty, I shall Endeavour to convince you, by these following Considerations.

1. Mo1. Motive to Patience, from the Sovereignty of God.

Onfider, That this Sickness and Pain, (or whatever Bodily Distemper you may groan under) is not the Effect of Chance or Fortune. But whatever Accident, as you fancy, may occafion it, it is laid upon you by the Direction and Appointment of Almighty God.

Who is your Sovereign Lord; and hath an Absolute Power, and uncontroulable Authority over you. He is your Creator; and as such, hath a just Right and Prerogative, to Dispose of you.

as he thinks fit.

Hath not the Potter power over the Clay? Who art thou then, O. man, that repliest against God? Shall the Thing formed say to him that formed it, Why hast thou made me thus? Or, Why is it thus or thus. owi aga cou

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thus with me? Is it not lawful for God to do what he will with his own? Why then dost thou strive against him? for he giveth not account of any of his Matters. But consider, Secondly, That God is Just as well as Great.

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2. Motive to Patience, from the Justice of God.

A S God is your Sovereign, for he is an offended Sovereign. As you are his Creature, for your are a Rebellious Creature: And by your Sins and Rebellions you have forfeited all your Mercies

You have forfeited your Health; you have forfeited your Ease; you have forfeited your Life; and God may justly take the Seizure, When and in What Manner he pleaseth.

Why then doth a living Man complain; a Man for the punishment of his

bis Sins? Lam. 3. 39. Say then with Job; I amvile, what shall I answer thee? I will lay mine hand upon my Mouth, Job 40. 4. And acknowledge with Ezra, Thou bast punished us less than our iniquities deserve, Ch. 9. 13. It is of the Lord's Mercies that we are not confumed, because his compassions fail not, Lam. 3. 22.

From hence be instructed; That Whatever Sickness, Whatever Pain, Whatever Confinement may be laid upon you, you

have deserved it;

Therefore, Bear it Patiently.

I know, O Lord, that thy Judgments are right; and that thou in faithfulness hast afflicted me, Pfal. Flesher you have factor Alles H

The Lord gave, and the Lord bath taken away; Blessed be the name of the Lord, Job 1. 21. The Lord gave me Health and Ease; and the Lord, for my Sins, hath most justly taken them away. Blef-

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But consider further; That as God is your Sovereign; too Great to be resisted (therefore patiently bear what you cannot avoid) and as he is most Just, and will not punish beyond your Deserts (therefore chearfully submit, to what you have Deserved) So Thirdly, He is most Merciful, and will not Afflict you unless for your Good.

3. Motive to Patience, from the Goodness of God.

His is the most Comfortable Motive to Patient Submission, to consider; That this Sickness and Pain, which God is pleased to lay upon you, it is for your Good; for your Benefit and Advantage. We know that all things work together for Good, to them that love God, Rom. 8. 28. And Consequently, all Afflictions.

ons, all Difeases and Pains, are laid upon you for your Good.

This we are unwilling to believe, though revealed to us by the Spirit of Truth; and can hardly be perfuaded, That to be Sick and in Pain can be for our Good.

And therefore for your Conviction I must remind you, That this Promise, That all things work together for Good to them that love God, is to be understood, with respect to their future State in the other World, and not their

present Condition in this.

For we are but Strangers and Sojourners in this World; and are only Travelling and passing thorough it to another Countrey; where we must make an Eternal Abode. It is therefore comparatively of very fmall moment, what our Condition is in this World, whether we be Happy or Miserable, provided we

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fecure our main State in the next. And those Passages of our lives, be they otherwise never o unpleasing, are certainly best for us, which do most promote our Eternal Welfare.

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Indeed were the Disposal of Things left to our Choice, we would always be Happy and Profperous; Rich and Honourable; Healthful and at Ease. But God who knows our Temper, and what bad use we should make of these Mercies, how we should pervert and abuse them, in great Kindness to our Souls, he withdraws them from us.

For God truly loves us. And as his Goodness fincerely designs our Happiness, so his unerring Wisdom most infallibly discerns what conduceth to it.

When therefore you are in Sickness and in Pain, submit not only with Patience but Thankfulness. And bless God that he

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takes such Care of you; that he doth not leave you to your Self, to follow your own sinful Imagination; but that he treats you with Discipline; and by gentle Methods of Affliction, curbs and restrains the Excesses of your Nature.

And though such Sickness and Pain are not easy to you (for no chastening for the present seemeth to be joyous, but grievous,) yet when you consider, that they are the effect of God's unerring Love; and that these Dispensations are laid upon you for your Good, your Reformation and Amendment, you will then bear them, not only with Patience and Submission, but with Chearfulness and Courage.

Hearken therefore to the Exhortation which speaketh unto you as unto Children. Observe and attend it for your Instruction and

Comfort.

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Here read, out of your Bible, Heb. 12. 5, 6. 7, 8, 9, 10, 11. And then proceed thus.

HE Substance of which Admonition is this.

That there is the greatest Reafon why we should submit to the Chastisements of the Lord, in whatever Instance he may pleafe to afflict us, because he is our Father (he is the Father of Spirits,) and doth correct his Children, not in Fury, like Earthly Parents, to vex and torment us; but in Judgment and Discretion, for our Profit, that we may live, and that we may be partakers of his boliness.

And that this Consideration of God's Fatherly Love and Kindness in afflicting his Children, may make its due Impression upon you, I shall endeavour more particularly to explain, How and in what manner, Sickness, Difeafes, and Afflicting Pains, dowork

for

A Method of Devation for for your Good, in the following Instances.

1. The first Benefit of Sickness.

Diseases and Pains, and the Confinement of a Sick Bed, do give you both Leisure and Inclination, to consider Eternity, and take care of your Soul. Which in the time of Health and Prosperity

was too much neglected.

The Generality of Men (being Men of Business, or Men of Pleasure) are so wholly taken up with the Designs of this World, that they have neither Leisure nor Inclination to think of the next. In what a Hurry such Men do spend the Day, is very obvious to observe. And at Night, when they should Commune with their own Hearts, and recollect the Passages of the preceding Day [What Mercies they have received, that they may thank-

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may inkwhat Sins they have committed, that they may beg pardon for them, lest they Die before the Morning.] and when they should recommend both Themselves and Families to the Divine Protection, in humble and hearty Prayer: I say, at Night (when these Duties should be performed) being loaden with Wine and Business, they sleep over their Cares and their Sins together.

But when the Discipline of the Physician keeps them Watchful and Sober; When some lingring Disease shall confine them to their Chambers, or nail them to their Beds; When their Sleep is departed from them, and that they lie rowling and tumbling and wishing for the Day; Then they are at leisure to consider their Ways, and to remember what they have done, and to re-

C collect

A Method of Devotion for

collect the former Passages of their Lives.

Then they are at leisure for such

Thoughts as these.

What am I? Whence came I? Who gave me my Being? For what end and reason was I Born? What have I Done? How have I behaved my Self since I came into this World? Whither am I going now I am to leave it?

I feel such Decays of Nature, that I see and observe I must not

long stay here.

To what Place, into what unknown Regions shall I next remove? Where, O where shall I make my Eternal Unalterable Abode?

Such seasonable and awakening Thoughts as these, are sometimes occasioned by the Consinement of a Sick Bed. And if duly complied with and improved, through the Goodness of God, and the Concurrence of his Holy

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ly Spirit, they are a blessed Introduction to a happy Eternity.

And therefore though this Sickness and Pain, which at prefent you may groan under, is very troublesome and uneasy; yet be not fretful and impatient. Do
not murmur or repine: For God,
who best knows what is prositable for you, hath sent it for your
Good; to Awaken and Reform
you.

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When therefore your Pains are most pressing; when you bewail and bemoan your self; then bless God that you are still alive: That you are not taken off by a sudden stroke, as many Others have been; but that you have this time and leisure, to consider your Ways; to examine your Conscience; to commune with your own Heart upon your Bed, and be still: To make your Peace with God, before you go bence, and are no more seen.

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2. The Second Benefit of Sickness: 1. L. L.

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ly Spirit they are a blested in.

[Ickness and Pain doth instruct you, how to value your Health; and what thankful Improvement God doth expect, from the continued Enjoyment of So great a Mercy.

Mercy.

That it is your Duty most thankfully to acknowledge your Health; and also most diligently to improve it for God's Glory, and the Benefit of Mankind, you may eafily be convinced from this following Consideration. viz. That Health is a Talent as well as a Mercy: And as fuch, is not only to be enjoyed but improved. In plain Terms .

God gives you Health, not only to take your Ease, and to live to your Self; but also thereby to do Good in the World, and to live to Others, And con-

fequently

fequently to be unmindful of fo great a Mercy, or to neglect its Improvement, much more to lavish and mispend it, is a very great Sin. Which is highly displeasing to Almighty God: And which he will not pardon without Reformation and Amendment.

Now in order to this Reformation, it hath pleased God, for your Conviction, to lay you upon a Bed of Sickness; thereby to make you sensible of the Value of your Health, by the want of it: And to convince you of your sinful Neglect, in depriving you of that Mercy you have so often abused.

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nly Be not therefore impatient and fretful; but make this good use of your present Consinement; even to bewail the abuse of your former Health, and faithfully resolve; That if God shall please to continue your Life; and resolve to

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store your Health, that you will endeavour to improve it to his Glory, and the Benefit of Others.

3. The Third Benefit of Sickness.

His Confinement by Sickness, may preserve you from some great and scandalous Sin.

It is part of our daily Prayer, Lead us not into Temptation. Lord, fuffer us not to be led into Temptation. Suffer not the Malice of the Devil, or our own vicious Inclinations, to seduce and draw us into Sin. And for our encouragement to result Temptations, we have a most gracious and comfortable Promise.

That God who is faithful, will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear

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From whence we may infer, That there are some Temptations too hard for human Nature to bear. This is plainly intimated from that expression, God will not suffer you to be tempted above that ye are able.— Even the most resolved Piety, unless supernaturally assisted by the Grace of God, under some Circumstances, would yield and submit.

We have a fad Instance of this in holy David. He was a Man after God's own heart; and yet by the opportunity of a dangerous Temptation, he did as dangerously fall.

Now had David been groaning on his Bed, when he was walking on the Roof of his House, he had not committed

that Sin with Bathshebah.

From this Instance of David, learn Patience and Submission.

C 4 When

When thou art laid upon a Bed of Sickness, and art fretful and uneasy at such Confinement; and art much out of humour, that thou hast not the Liberty to range abroad into the World, to follow thy Business and thy Pleasures, as in time of Health; Then consider, that this restraint is intended for thy Good. It is to secure thy Innocence, and keep thee from Sin.

For, if now thou wert abroad in the World, and didst enjoy thy former health and vigour, possibly the Devil hath provided such a Temptation for thee, at this very time, as would certainly prevail, and might occasion

thy Eternal Ruin C had word

But God in his great Mercy, by this Sickness, withdraws thee from the Temptation; and as it were, hides thee out of the way, till the occasion is removed.

And

And thus the Sickness of thy Body, may be the Saving of thy Soul. Bear it therefore Patiently and Thankfully.

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4. The Fourth Benefit of Sickness.

His Sickness and Pain, doth wean you from this World.

We are expresly commanded; Not to love the World, neither the things that are in the World. I John 2. 15. Not to set our affections on things on the Earth. Col. 3. 2. Not to lay up for our selves treasures on the Earth. Matth. 6. 19. But are plainly Admonished, that it is our Duty, To be crucified to the World. Gal. 6. 14. And to converse as Strangers and Pilgrims on the earth. Heb. 11. 13.

But this we find to be a difficult Task. For we think this C 5 lower lower World, this Globe of Earth which we now inhabit, to be a very fine delightful Place. (Not that it is really so in it self, for it is but a dark Prison, if compared with those vast Regions of Light and Splendor which are above;) but I say, we do fancy it is a very pleasant Place, because as yet we have never seen a better: And I must pertinently add, we are not yet qualified for a better.

The truth is, we are so passionately fond of this World, that we have slender inclination

to provide for the next.

Though we are as fure, That there are Things Eternal, as that there are Things Temporal; That there are Spiritual Joys in the other World, as that there are Senfual Satisfactions in this; yet these Spiritual Joys, because future and at a distance, do but little affect us.

But

But the Things of this World, and the Objects of Sense, are so agreeable to our sleshly Natures; they are so suited to the Frame and Temper of our Earthly Bodies, that they make great Impression upon us.

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For, God having designed us to Sojourn for a while in this lower World, hath not only made us capable to relish its Enjoyments, but hath also made them necessary for the support and continuance of our frail decaying Natures.

Whilst we are in this World, there must be Eating and Drinking, Marrying, and giving in Marriage. But in the other World, into which we must shortly remove, there will be no occasion

for any of these Things.

Since therefore in the other World, we must live to all Eternity without these sensual Satisfactions, let us learn to moderate our Desires of them; and in some sense whilst we are in the

Body, to live without it.

But this, I fay, whilst in Health and Vigor, we find to be a very difficult. Work. And therefore to assist us in our Duty, and to enable us to despise the Charms and Dalliance of this flattering World, God is pleased (as an instance of his tender Care over us) to take us into his School, the School of Affliction; there by gentle Discipline to teach us this great Lesson, Of being mortified to the World.

And in order to our improvement, he usually proceeds in this

Method.

If he doth not take this World from us, (by depriving us of our greatest Comforts) he then takes us from this World, even whilst we are in it: By embitatering it to us; and by making us uncapable to relish its Enjoyments. We

We all know by experience: That not only a vigorous Constitution of Body, (which we call Health) but also a suitable Disposition of Bodily Parts and Organs, are absolutely necessary to partake of fenfual Pleasures.

The brightest Colours, for instance, and the most curious Pictures, are no Diversion to a Blind Man. And the most ravishing Musick doth as little affect the Man that is Deaf. And the Experiment is the same in other Delights of a groffer Nature.

The most poinant Sauces, and the richest Wines, are no Relish to a distemper'd Palate. And there is a time (in the Wife-Man's language) When Defire Shall fail.

Now this Natural Mortification (as I may call it) is a good Introduction to that which is Spiritual.

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When either Sickness or Old Age, have so weakened the Body, that thereby they disable it from the Act of Sin; then a serious Consideration, assisted by the Grace of God, will more easily subdue the very Desire.

And having thus lost our Taste, the greatest Dainties which this World can present,

will be flat and infipid.

Thus Sickness and Diseases, by disabling the Body, and weak-ening its sense of Pleasure, do wean us from this World: And by thus teaching us our Duty, do work for our Good.

5. The Fifth Benefit of Sickness.

His Sickness and Pain doth work for your Good, by fitting and preparing you for the Happiness of another World.

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To be Happy, is not only to be in a fine delightful Place, and to have the Local Presence of delightful Objects; but there is further required, a Capacity to enjoy those Objects; and by the Mediation of suitable Parts and Faculties, to be united to them.

Now to explain this distinctly, I must remind you, that there are Two Sorts of Pleasures;

Corporeal and Spiritual.

Corporeal Pleasures are those, which the Soul perceives by the Mediation of the Body, and Bodily Senses. As Seeing, Hearing, Smelling, Tasting, Touching.

Spiritual Pleasures are those, which the Soul perceives by the immediate Exercise of its Rational Faculties, the Understanding and the Will.

To relish Bodily Pleasures, there is not only required certain Parts and Organs, (for you cannot See without your Eyes,

nor

nor Hear without your Ears;) but also it is further necessary, that those Parts and Organs should be duly Qualified, and rightly Disposed. For though you have Eyes in your Head; yet if the Tunicles of the Eye are disorder'd, and the Humours of it are vitiated, the Eye doth either not See; or else, not in a due and right Manner. And thus it is with the rest of the Senses. When the Parts and Organs are defective, there is no true Sensation. The notice of

And as Bodily Parts and Organs are thus necessary to receive Bodily Pleasures, in like manner, a peculiar Temper and Disposition of Soul, is as necessary to partake of Spiritual Pleafures.

Hence the Apostle doth admonish us, To give thanks unto the Father, who hath made us meet to be partakers of the Inheritance of the

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Intimating, That as there is a glorious Inheritance; an Inheritance incorruptible, and undefiled, and that fadeth not away, referved in heaven for you; So, this Inheritance can only be enjoyed, by such Persons as are meet, that is, such as are fitted, Qualified and Disposed to be Partakers of it.

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But now what Disposition, and what Temper of Soul is necessary, to make us capable of this future Happiness, is best known to the DivineWisdom and Goodness. And therefore we ought thankfully to comply with God's Methods, by observing those Precepts and Directions he hath given us in his holy Gospel.

Your chief Work and Business whilst you continue in this World, is to prepare for the next. It is, in the Apostle's language, to work out your own Sal-

vation.

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wation. And if you comply with the Divine Methods, God hath promised to Work in you; that is, To help and assist you.

Consider therefore, and be encouraged, poor afflicted distressed Soul, who art wearied with Sickness, and oppressed with Pain: God is now working in you. For this light Affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. 2 Cor. 4. 17.

But how is it that it worketh for us? Not by way of Merit and Satisfaction; For as when ye shall have done all those things which are commanded you, say, we are unprositable Servants: we have done that which was our Duty to do. Luk. 17. 10. In like manner, When you shall have Suffered the very utmost that you can, you must still confess; You are unprositable Servants.

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There is therefore no more Merit in Suffering, than in Doing.

But, I say, this light and momentany Affliction worketh for your Good; By Fitting and Disposing, by Qualifying and Preparing your Soul, for the enjoyment of a far more exceeding and Eternal Weight of Glory.

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From this Consideration, we may be instructed in the true Reason; Why good and pious Men are so often, and so highly Afflicted in this World.

As to Matter of Fact: That Good Men have been always thus Afflicted, is a general Obfervation and Complaint.

Not only Heathers, but Jews and Christians have been often perplext about this Matter. And have found it difficult, to reconcile the Providence of God, with the Sufferings of Good Men.

To say; That the Sufferings of Good Men in this World, are an undeniable Proof of another Life after this, wherein they shall be fully recompensed, for all their present Afflictions; is indeed a true, but not a full Answer.

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For it may eafily be Replyed; Why are not Good Men happy in this World, as well as in the next? Why are they not Translated from one Happiness to another? Why are not they as much at Ease, as Healthful, and as Prosperous as other Men? Why are they so often in Sickness and in Pain, in Poverty and Difgrace? Are not they as capable of Worldly Eafe and Happiness; cannot they relish these Outward Satisfactions as well as Others? Have not they the same Senses, the same Inclinations to be Gratified ? What Reason therefore can be assigned; Why Almighty God, who truly Loves them,

them, and who delights in doing Good, should deny his Obedient Creatures any lawful Satisfactions?

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es 1, Amongst many other Reasons that are assigned for the Afflictions of Good Men, this feems to be the Chief, and gives the most full and satisfactory Account of that Matter. Viz.

That our Gracious God truly loves his Obedient Creatures: And as an instance of that Love and Favour, hath not only provided good Accommodations in this World; (which are too mean to satisfy an Immortal Soul) but also Joys unspeakable, and full of Glory, in the next.

But fince no unholy, no unclean Thing can partake of those pure and spotless Joys; Therefore, before such a Rebellious Polluted Creature as fall'n Man, can be admitted into Heaven,

he

but purified and refined. As his Person must be Justified, so his Nature must be Sanctified. And by the Work of God's Blessed Spirit; and by a Train of Providential Dispensations, his polluted Soul must not only be cleansed in this Life, but also Qualified and Prepared for such a Station, as the Wisdom of God shall design it in the next.

It is therefore undeniable, That a peculiar Temper and Disposition of Soul is necessary, to make us capable of Eternal Hap-

piness.

Which I shall further explain

in the following Instance.

As there are different Stations in this World, so there are different Degrees of Glory in the next. Now this difference of Conditions in this World, doth occasion a great deal of Pride, Envy, and Malice; with many other

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other disturbing Passions. The Rich do slight and contemn the Poor. The Poor do envy and malign the Rich. And unless these Passions are calmed and composed in this Life, they will still disorder the Soul, and make it miserable in the next.

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e, y For if it were possible, that a Proud, Ambitious, and Envious Man, could be admitted into Heaven, he would not enjoy himself in that happy Place: but would fret and repine, vex and torment himself, to see so many Others preferred before him, and to shine with a greater Lustre than himself.

And therefore, since Humility, and a patient submissive Temper of Soul, is so necessary for the enjoyment of Heaven; God is pleased by Afflictions and Troubles, by Sickness and Pain, which he lays upon his Children here; to exercise and improve these

these Graces; the Practice of which will be so necessary hereafter.

From these Premises I infer:

That one chief Reason, amongst others, why Sickness and Pain are inflicted on Good Men, is evidently this;

That by a patient, chearful, and thankful Submission to such Dispensations, their Souls may be Modelled into fuch a Divine Frame and Temper, as is absolutely necessary for the enjoyment of a future Happiness.

And therefore be Patient and Submissive under this Sickness and Pain, which undeniably, in fo many Inflances, doth work

for your Good.

I have infifted thus largely upon Patience, because there is such frequent Occasion for the Exercise of that Grace, under the Pains and Confinement of a Sick Bed.

I have divided my Discourse into several Chapters or Sections; for the more convenient Reading of it, at several Times. Either

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that God. Heb. Either by the Sick Person himself, (which he may be able to do, in Consumptive lingring Distempers) or else by those who Attend him. And so much may be Read at one time, as the Strength, or other Gircumstances of the Sick Person may admit.

But as the most Sovereign Remedy against Impatience, let the Sick Person attend to the Holy Scriptures. Some Portions of which may be frequently read to him.

Scriptures concerning Patience.

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onnes. her Hatsoever things were written aforetime, were written for our learning; that we through Patience and Comfort of the Scriptures might have hope. Now the God of Patience and Consolation, grant you to be so minded. Rom. 15. 4, 5.

In your Patience possess your Soul. Luk. 21.19.

For ye have need of Patience; that after ye have done the will of God, ye might receive the Promise. Heb. 10.36.

And

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And let us not be weary in well-doing: for in due season we shall reap, if we faint not. Gal. 6. 9.

It is good that a man should both hope, and quietly wait for the Salvation of the Lord. Lam. 3.

Why dost thou strive against God? for he giveth not account of any of his matters. Job 33.

It is the Lord: let him do what seemeth him good. I Sam. 3.18.

Thy will be done in Earth as it is in Heaven. Matth. 6. 10.

O my Father, if it be possible, let this cup pass from me: never-theless, not as I will, but as thou wilt. Matth. 26.39.

I was dumb, I opened not my mouth, because thou didst it. Pfal. 39.9.

Shall we receive good at the hand of God, and shall we not receive evil? Job 2. 10.

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The Lord gave, and the Lord. hath taken away: bleffed be the name of the Lord. Job 1. 21.

Furtbermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? Heb. 12. 9, 10.

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Humble your selves therefore un-. der the mighty hand of God, that he may exalt you in due time: Casting all your care upon him, for he careth for you. I Pet. 5. 6, 7.

Wherefore doth a living man complain, a man, for the punishment of his fins? Lam. 3. 39.

O remember not against me former iniquities: let thy tender mercies Speedily prevent me: for I am brought very low. Pfal. 79. 8.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. For he knoweth our frame: be

he remembreth that we are Dust. Like as a father pitieth his Children; so the Lord pitieth them that fear him. Pfal. 103. 8, 9, 14, 13.

For our light affliction, which is but for a moment, worketh for us. a far more exceeding and eternal weight of glory. 2 Cor. 4. 17.

Why art thou cast down, O my Soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance

and my God. Pfal. 42. 11.

When I am weak, then am I strong. 2 Cor. 12. 10. And though the outward man perish, yet the inward man is renewed day by day. Whilft we look not at the things which are seen, but at the things which are not seen: For the things which are Seen are Temporal; but the Things which are not seen are Eternal, 2 Cor. 4. 16, 18.

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Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord. Pfal. 27. 14.

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But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. I Cor. 11. 32.

Blessed is the man that endureth Temptation: for when he is tried, he shall receive the Crown of life, which the Lord hath promised to them that love him. Jam. 1.12.

And behold we account them happy which endure. Te have heard of the Patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy. Jam. 5. 11.

It is good for me that I have been afflicted; that I may learn thy Statutes. I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me. Psal. 119.71,75.

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Wherefore let them that suffer according to the will of God, commit the keeping of their Souls to him in well-doing, as unto a faithful Creator. I Pet. 4. 19.

For he hath said, I will never leave thee nor forsake thee. Heb.

13.5.

And now, Lord, what wait I for? my hope is in thee. Pfal. 39.7.

O spare me, that I may recover strength, before I go hence, and be

no more. Pfal. 39. 13.

Whom have I in heaven but thee? and there is none upon earth

that I defire besides thee.

My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. Psal. 73. 25, 26. Prayers for Patience under Sickness.

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O Thou God of Patience and Confolation, give me Patience and Submission under the Pains and Confinement of a Sick Bed.

Whatever thou shalt please to lay upon me, it is thy Doing, and my Deserving.

Canst not thou do what thou wilt with thine own? I will therefore lay my hand upon my Mouth, and say, It is the Lord, let him do what seemeth him Good.

But why do I complain of what I have deferved? Where-fore doth a living man complain, a man for the Punishment of his Sins? O, let me never charge God foolishly, nor offend thee by an impatient and uneasy Spirit.

Lord, I humbly lye down un-D 4 der der thy Rod. Do with me as thou pleasest. I am thine, thy Creature, the Work of thy Hands.

But consider, O Lord, of what I am made: Remember that I am but Flesh and Dust, frail and corruptible Flesh.

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Deal gently with me; and in the midit of Judgment, do thou

remember Mercy.

Let thy Grace be the support of my Weakness, and let the sense of thy Mercies sweeten all my Sorrows. For the sake of my dear Lord and Saviour Jesus Christ. Amen.

O Merciful Father, I desire not only to submit, but to be Thankful.

I am indeed in Trouble and in Pain, but it is for my Good; to Amend and Reform me.

Thou dost correct those whom thou dost love, and dost chastise every

every one whom thou dost receive.

I defire therefore to accept of this thy Fatherly Correction, as a Token of thy Love, and a Means of my own Happiness. By humbling me for my Sins; By weaning me from this world; and by sitting and preparing me for the Glories of the next.

'Tis thy Mercy that makes my Bed in my Sickness; that considereth my Weakness, and

supporteth me.

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Thou puttest my Tears into thy Bottle; Thou hearest all my Groans, and pitiest them; and wilt find a Cure, or put an end

to them in thy due time.

And though my flesh and my heart fail me. And though all outward Helps and Comforts fail me; be thou, O Father, the Strength of my heart, and my Portion for ever. Through the

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A Method of Devotion for Merits of Jesus Christ, my dear Lord and Saviour. Amen.

Having thus taken care not to increase your Guilt, by any Frowardness of Temper, or Impatient Behaviour, your great and chief Work is, 2. To perfect and compleat your Repentance.

Of Repentance upon a Sick Bed.

Ere pray observe; I do not barely say, that the Sick Person is to Repent, (this I hope he did in the time of his Health;) but I am to admonish him to finish and compleat his Repentance, by reviewing the State of his Soul, and perfecting his Accounts with God.

And that this is the Orthodox Doctrine, and Prudent Practice of the Church of England, is plain from the Order for the Vi-fitation of the Sick.

Then (saith the Rubrick) shall the Minister examine; Whether he Repent him truly of his Sins? That is, He will examine him, Whether his Repentance be true and sincere?

The which Examination must be free and impartial, strict and without reserve. For Eternity depends upon it. And a Mistake in this Matter will be fatal and

irreversible.

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The Dying Person is now leaving this World; and his Soul, upon its Separation from the Body, will be disposed of in an unalterable State, either of Happiness or Misery.

Now the great Enquiry is; Whether of these Two shall be his Portion? Life or Death, Heaven or Hell? Shall he be Everlastingly Happy, or Eternally

Miserable?

The Resolution of this great Question is briefly this.

If

If you truly Repent, you shall be Happy; but if you do not truly Repent, you must be miserable.

To pretend to Repent, Or, to make Profession of Repentance upon a Sick and Dying Bed, is so common a Practice, that he must needs be very Atheistical, or very stupid, who shall not do it.

But now, Is this Profession of Repentance true and sincere? Do you truly Repent, or do you not?

How shall this be known? How shall we determine this

great Concern?

Now herein we are fully instructed by John the Baptist.
Matth. 3.8. When the Pharifees
and Sadducees came to his Baptisin, he gives them this plain
and faithful Admonition: Bring
forth fruits meet for Repentance;
that is, such Fruits, such Effects,
as may evidence the Truth and
Sin-

Sincerity of Repentance.

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Indeed much hath been said, by Men of different Perswasions, concerning this Matter. But in short, the Nature of Repentance doth consist in this.

Repentance is an actual Forsaking of Sin, occasioned by a preceding Change and Renovation of the Mind.

When a Man, who was formerly much delighted with his Sin, doth now loath and abhor it, shun and forsake it, as being convinced of the Vileness and destructive Nature of it: and though he hath both Opportunity and Ability to commit it, yet doth not do it, because God hath forbidden it; such a Man doth truly Repent of his Sin.

But now, fince Ability and Opportunity to commit fome Sins, doth not only suppose Health and Vigor, but also Freedom of Conversation in the World:

World: how shall a Sick Man, who is confined to his Bed, and hath neither the Ability, nor Opportunity to commit his Sin; I fay, How can fuch a Man have the comfortable Satisfaction, that he doth Repent of his Sins? To this I Answer:

I must be so faithful to my Office as to Declare; That Repentance is the Work of our whole Lives, and must not be deferr'd till

the time of our Death.

Some Men talk of Repentance, as if it were a Thing that might be done in a few Days, when they please; and that the most proper Season for Repentance, is a little before their Death.

But this is a most fatal Mistake, and it is a seasonable Charity to Admonish against it.

Indeed the Mercies of God are infinite; and he may accept Refolutions of Amendment, for Amendment it felf; when he

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But as they feldom are so, when made and professed by Habitual Sinners in the time of their Sickness (as often appears upon their Recovery) 'tis very pertinent to instruct them, in the words of Bp. Andrews. This fassion of Repenting, I can say little to; But I pray God, it deceive us not. It is not good trying Conclusions about our Souls.

However, if such Men are so unhappy, as never to have Repented till their last Sickness, they must do what they can; and are to seek for Repentance, even now, with the bitterest Tears. Though they perceive that they are in the gall of bitterness, and in the bond of iniquity, yet let them endeavour to Repent of this their Wickedness, and pray God, if perhaps the Thoughts of their heart may be forgiven them.

But these are not the Persons, to whom I am now Addressing my self; but it is to such, as have long before in the time of Health, repented of their Sins with true Contrition; and have brought forth fruits meet for Repentance.

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We are therefore to enquire; What is it, that these Pious Persons are to do, in the time of Sickness, and on the Approach of

Death ?

I Answer:

They are not now to begin their Repentance; which we suppose to have been the practice of their former Life, but they are to perfect and compleat it.

Which they are to do in this

Method.

I. They are to make an humble Confession of their Sins.

2. They are to beg Pardon for their Sins, for the sake of Fesus Christ.
3. To 3. To make firm Resolutions of Reformation and Amendment; if God shall please to continue their Lives, and restore them to their Health.

4. The Sick Person is to evidence the truth of his Repentance, by Charity, and Restitution.

Charity is expressed, 1. in Giving. 2. Forgiving.

Of Charity in Giving, (the Nature, the Necesfity, and the Measures of it) I have largely treated in A Theological Discourse of Wills and Testaments. To which I refer.

Concerning Charity in Forgiving, the Sick Man is thus Admonished in the Order for the Visitation of the Sick: To be in Charity with all the World. Particularly he is exhorted, I. To forgive from the bottom of his heart, all Persons that have offended him.

2. If he have offended any other, to ask them forgiveness.

These are the Parts or Steps of Repentance, which are strictly to be Examined and Practised, by the Sick and Dying Perfon.

I hall transcribe teveral Place

Of Confession of Sins.

Onfession of Sins is a necesof fary Part of your daily Prayers: and as fuch ought to be the constant uninterrupted Practice of your whole Lives.

But when Death approacheth, and that you are preparing for your last and great Account; then it highly concerns you to be punctual and particular in the Confession of your Sins.

And having recollected, as exactly as you can, the former Passages; most humbly Confess all the Sins and Failings of your

Life past.

And for your Direction and Encouragement, in the Performance of this necessary Duty, I shall transcribe several Places of H. Scripture.

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Scriptures concerning Confession of Sin.

Will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy Son. Luk. 15. 18, 19.

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O my God, I am ashamed and blush to lift up my face unto thee, my God; for mine iniquities are increased over my head, and my trespass is grown up unto the heavens. Ezr. 9. 6.

But I will declare mine iniquity; I will be forry for my fin. Pfal. 38. 18.

For I acknowledge my Transgrefhons, and my Sin is ever before me. Pfal. 51. 3.

I acknowledge my fin unto thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto the Lord, and thou forgavest the

the iniquity of my Sin. Psal. 32. 5.

He that covereth his Sins, shall not prosper: but whoso confesseth and forsaketh them, shall have Mercy. Prov. 28. 13.

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If we confess our Sins, he is faithful and just to forgive us our sins, and to cleanse us from all un-

righteousness. I Joh. 1.9.

My confusion is continually before me, and the shame of my face hath covered me. Psal. 44. 15.

Thou hast set mine iniquities before thee, my secret Sins in the light of thy Countenance. Psal. 90.8.

My flesh trembleth for fear of thee, and I am afraid of thy Judg-

ments. Pfal. 119. 120.

Enter not into Judgment with thy Servant, O Lord, for in thy fight shall no man living be justified. Psal. 143.2.

If thou, Lord, wilt be extreme to mark what is done amiss; O Lord, who may abide it? Psal. 130. 3.

But there is mercy with thee, therefore shalt thou be feared. V. 4.

I said, Lord, be merciful unto me; heal my Soul, for I have sinned against thee. Pfal. 41. 4.

O remember not against me former iniquities: Let thy tender mercies speedily prevent me: for I am brought very low. Psal. 79.8.

Remember not the sins of my Touth, nor my transgressions: according to thy Mercy remember thou me, for thy Goodness sake, O Lord. Psal. 25.7.

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Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender Mercies blot out my Transgressions.

Wash me throughly from mine iniquity, and cleanse me from my sin. Psal. 51. 1, 2.

For thy Names Sake, O Lord, pardon mine iniquity: forit is great. Psal. 25. 11.

The

The Lord is merciful and gracious, slow to anger, and plenteous in Mercy.

He will not always chide: neither will he keep his anger for-

ever.

He hath not dealt with us after our Sins: nor rewarded us according to our iniquities.

For as the Heaven is high above the Earth; so great is his mercy

toward them that fear him.

As far as the East is from the West, so far hath he removed our Transgressions from us. Psal. 103. 8, 9, 10, 11, 12.

Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. Hos. 6. 1.

They that be whole need not a Physician, but they that are Sick.

I am not come to call the Righteous, but Sinners to Repentance. Matth. 9. 12, 13.

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God be merciful to me a Sinner. Luk. 18. 13.

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Have mercy on me, O Lord, thou Son of David. Matth. 15.

Jesus, Master, have Mercy upon me. Luk. 17. 13.

Thou that camest into the world to save Sinners. I Tim. 1. 15.

Thou that takest away the Sins of the world. Joh. 1. 29.

And hast abolished and overcome Death. 2 Tim. 1. 10.

And destroyed him that had the Power of Death. Heb. 2. 14.

Deliver me from the Body of Sin and Death. Rom. 7.24.

These Places of Scripture being distinctly read and considered by the Sick Man, let him then most humbly make his Confession; and with the greatest earnestness beg Pardon for all his Sins. Which he may do in the following Forms.

A

A Confession of Sins.

I do earnestly repent, and am heartily forry for these my Mis-doings. The remembrance of them is grievous unto me; The burthen of them is intolerable.

Have Mercy upon me, Have Mercy upon me, most Merciful Father; for thy Son, our Lord Jesus Christ's sake, Forgive me all that is past. And grant that

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I may ever hereafter serve and please thee in Newness of Life; To the Honour and Glory of thy Name, Through Jesus Christ our Lord. Amen.

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Prayers for Pardon.

A Lmighty God, our Heavenly Father, who of thy
great Mercy hast promised Forgiveness of Sins, to all them
that with hearty Repentance,
and true Faith turn unto Thee;
Have Mercy upon me; Pardon
and deliver me from all my Sins;
consirm and strengthen me in all
Goodness; and bring me to everlasting Life, through Jesus Christ
our Lord. Amen.

Most mighty God, and merciful Father, who hast compassion upon all Men, and hatest nothing that thou hast made, who wouldest not the E Death

Death of a Sinner, but that he should rather turn from his Sin, and be saved; mercifully forgive me my Trespasses, receive and comfort me, who am grieved and wearied, with the Burthen

of my Sins.

Thy Property is always to have Mercy: To thee only it appertaineth to forgive Sins. Spare me therefore, Good Lord, spare me whom thou hast redeemed; enter not into Judgment with thy Servant, who am vile Earth, and a miserable Sinner; but so turn thine Anger from me, who meekly acknowledge my Vileness, and truly repent me of my Faults, and fo make haste to help me in this World, that I may ever live with thee in the World to come, through Jesus Christ our Lord. Amen.

Lord, and so shall I be turned. Be favourable, O Lord, be favourable to thy Servant, who turns to thee in Weeping and Praying. For thou art a Merciful God, full of Compassion, Long-suffering, and of great Pity. Thou sparest, when we deserve Punishment; and in thy Wrath thinkest upon Mercy. Spare thy Servant, good Lord, spare me: and let me not be brought to Confusion.

Hear me, O Lord, for thy Mercy is great; and after the Multitude of thy Mercies look upon me; through the Merits and Mediation of thy Blessed Son, Jesus Christ our Lord. A-

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O Most merciful God, who according to the Multitude of thy Mercies, dost so put a-E 2 way way the Sins of those who truly repent, that thou remembrest them no more; Open thine Eye of Mercy upon me thy Servant, who most earnestly desire Pardon

and Forgiveness.

Renew in me, most loving Father, whatsoever hath been decayed by the fraud and malice of the Devil, or by my own carnal Will and Frailness. Preserve and continue me (who am now a weak sick Member) in the Unity of the Church. Consider my Contrition. Accept my Tears; Asswage my Pain, as shall seem to thee most expedient for me.

And forasimuch as I put my full trust only in thy Mercy, impute not unto me my former Sins; but strengthen me with thy Blessed Spirit; And when thou art pleased to take me hence, take me unto thy favour; Through the Merits of thy most dearly

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dearly Beloved Son Jesus Christ our Lord. Amen.

Thus I would Advise the Sick Person to Pray, in the Words of Holy Scripture, and in the Forms of our Church. Which to Regular Devout Christians, are much more affecting than Private Composures.

And that the Sick Man may Pray in Faith, and may comfortably hope that God will hear his Prayers; let him read and confider the following Promises, which God hath graciously made, of Pardon and Forgiveness to the truly Penitent.

Promises to the Penitent.

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W Hatsoever ye shall ask in Prayer, believing, ye shall receive. Matth. 21. 22.

When the wicked man turneth away from his Wickedness, that he hath committed, and doth that which is lawful and right, he shall save his Soul alive.

Because he considereth, and turneth away from his Transgressions that he hath committed, he shall surely Live, he shall not Die.

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Repent therefore, and turn your Selves from all your Transgressions; So Iniquity Shall not be your Ruin.

Ezek. 18. 27, 28, 30.

As I live, Saith the Lord God, I have no pleasure in the Death of the Wicked, but that the wicked turn from his way, and live; turn ye from your evil ways, for why will ye Die? Ezek. 33. 11.

Let the wicked for sake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abun-

dantly pardon.

For my thoughts are not your Thoughts, neither are your ways my

Ways, Saith the Lord.

For as the Heavens are higher than the Earth, so are my Ways higher than your ways, and my Thoughts than your thoughts. Isai. 55. 7, 8, 9.

For thus saith the high and lofty one that inhabiteth Eternity, whose

whose name is Holy; I dwell in the high and holy Place; with him also that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the heart of the contrite ones.

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For I will not contend for ever, neither will I be always wroth: for the Spirit should fail before me, and the Souls which I have made. Isa. 57. 15, 16.

To this man will I look, even to him that is Poor, and of a contrite Spirit, and trembleth at my Word. Isa. 66. 2.

The humble Publican stood afar off, would not so much as lift up his Eyes to Heaven, but smote upon his Breast, saying, God be merciful to me a Sinner.

I tell you, this man went down to his House justified, rather than the other: For every one that exalteth himself shall be abased, and he that humbleth himself, shall be exalted. Luk. 18. 13, 14.

E 4 Come

Come unto me all ye that labour, and are heavy laden, and I will give you rest. Matth. 11.28.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save Sinners; of whom I am the

chief. I Tim. 1.15.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life.

For God sent not his Son into the world, to condemn the world; but that the world through him might be saved. Joh. 3, 16, 17,

Go, and sin no more, then will not I condemn thee. John 8. 11.

There is therefore now no condemnation to them which are in Christ Jesus; who walk not after the flesh, but after the Spirit. Rom. 8. 1.

If any man sin, we have an Advocate with the Father, Jesus Christ

Christ the Righteous; and he is the Propitiation for our Sins. I John 2. 1, 2.

The Blood of Jesus Christ his Son, cleanseth us from all Sin.

1 Joh. 1.7.

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The Lord is long-suffering to usward; not willing that any should perish, but that all should come to Repentance. 2 Pet. 3.9.

I say unto you, that Joy shall be in Heaven over one Sinner that

repenteth. Luk. 15. 7.

The Sick Man having confirmed his Faith, and raifed his Hope, by reading and confidering these comfortable Promises, let him then thus continue his Prayers.

F Rom Hardness of Heart, and Contempt of thy Word and Commandment,
Good Lord, deliver me.

O That it may please thee to give me true Repentance; to forgive me all my Sins, Negli-E 5 gences, gences, and Ignorances; and to endue me with the Grace of thy holy Spirit; to amend my Life accord-

ing to thy holy Word.

D Emember not, Lord, mine ini-N quities, nor the iniquities of my Forefathers, neither take thou vengeance of my Sins. Spare me, good Lord, Spare thy Servant, whom thou hast redeemed with thy most precious Blood, and be not angry with me for ever.

Spare me good Lord.

From thy Wrath, and from everlasting Damnation,

Good Lord, Deliver me.

In the hour of Death, and in the day of Judgment,

Good Lord, Deliver me.

From. BP. Gofins.

Confess unto Thee, O God, all my Sins; which I acknowledge, through my most grievous Fault, to have committed against thy most awful Majesty. I am

I am an unclean and finful Creature. I accuse my self of many wicked Thoughts and Desires; of many wanton and evil Words; of many naughty and ungodly Deeds. (Particularly

*) For all which I am *Herepartruly Penitent, from the depth to be menof my Soul. And am stedfastly tioned. resolved (if thou shalt please to restore me to my Health) to shew forth the Fruits of Repentance, in my future Course of Life.

And therefore in all Lowliness and Humility of a broken Heart, I beg my Pardon; and cry unto Thee, O God, for Mercy towards me a most Sinsul and Unworthy Creature. That thou, whose Nature and Property it is to forgive Sinners, and ever to have Mercy upon them that truly turn unto Thee; wouldst youchsafe, of thy great Pity and Goodness, to give me the Comfort

84 A Method of Devotion for

fort of Absolution, and a perfect Remission of all my Sins; and to bring me unto Life everlasting, through Jesus Christ. Amen.

HE Sick Person having thus made an Humble Confession of his Sins; and most earnestly begged Pardon, for the fake of Jesus Christ: Let him then make faithful Promifes, and firm Resolutions, That if God shall please to continue his Life, and restore him to his Health, he will amend and reform those wicked Practices; of which, upon a strict Examination, he doth acknowledge himfelf to be guilty; and for which he doth now, with the deepest Sorrow, Condemn himfelf.

A Penitential Vow.

My Great and Glorious From God, I who am less than Bp. Duppa. the Grain of Dust that hangs upon the Balance, profess seriously, and with the remorse of a wounded Spirit, that I am asshamed and confounded within my self, that I have so many ways sinned against so good a God, so gracious a Father.

But what is past I cannot recall; tho thy Mercy may forgive: And I hope will for-

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But for the time to come, I call all thy holy Angels to witness; that I this Day, this very Hour, facrifice my self wholly to Thee: resolving to break off from all sinful Courses, and fully purposing never to offend thee more.

Failings, and my Weakness is not hid from thee; I beg of thee, O my God, to shew thy strength in my weakness; and to confirm my infirm Mind in this holy Re-

folution.

That so never repenting of this Repentance, nor wavering in these Purposes, which I have now by thy Grace so deliberately made; I may go on constantly in a pure and holy Life; till in the end of my Days I come to everlasting Joys, which thou hast prepared for them that love thee, through Jesus Christ my Lord. Amen.

Having proceeded thus far; What can further be done by the Sick Person, to satisfy Himself and Others of the Sincerity of his Repentance?

Indeed, as I hinted before, the furest Evidence of the Truth and

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Sincerity of Repentance, is Reformation and Amendment of Life. When a Man doth cease to do Evil; and doth no more allow himself in those wicked Practices, which he formerly indulged; then we truly say, He doth Repent.

But to deal faithfully with the Dying Person, this Restraint from Sin is to be understood, with respect to the time of his former Health and Vigour; and not to the present Consinement of a

Sick Bed.

For whatever his Practice may have been in the former time of his Health, his present Weakness doth sufficiently convince him; That however his Inclination to some Sins may continue, yet now that he is confined to a Sick Bed, he hath neither Ability nor Opportunity to commit them.

What the former Passages of his Life have been; and how far in the time of his Health, he did

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amend and reform, we must leave to God, and his own Soul. My present Design doth direct me to Examine; What is now to be done further by a Sick and Dying Person, to evidence the Truth and Sincerity of his Repentance.

And herein I shall observe the Direction of the Church of Eng-

land.

Driver of a

In the Rubrick of the Order for the Visitation of the Sick, The Minister is to Examine; Whether the Sick Person do Repent him truly of his Sins?

And as an Evidence of the Truth of his Repentance, he is to Admonish him, to be in Charity with all the World. And is then further to exhort him; to express this Charity in the sollowing Particulars.

1. In Forgiving from the Bottom of his Heart all Persons that have Offended him.

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2. And if he hath Offended any Other, to ask them Forgiveness.

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3. And where he hath done Injury or Wrong to any Man, that he make amends to the uttermost of his Power.

And as a further Instance of Charity,

4. The Minister should not omit earnestly to move such Sick Persons as are of Ability, to be liberal to the Poor.

From these Directions of our Church, the Sick Person is instructed, how to examine the Truth of his Repentance. And the Duties he is now to persorm, may be reduced to these Two Generals.

I Charity. 2. Restitution.
Of which I shall discourse distinctly.

Charity is expressed,

1. In Forgiving. 2. Giving.

Of Charity in Forgiving.

Such is the Uncertainty of the Affairs of this World, and so great are the Mistakes which often happen in the hurry of Business; and so different are the Humours and Interests of Men with whom we Converse; that it is impossible for the most Pious and Prudent Person, to please and oblige all Sorts of Men. And those who are not pleased and obliged, will pretend to be out of Humour; and, in plain Terms, will be your Enemies.

From hence it is; That no Man in this captious World, can be fo Good or fo Cautious, as to live without Enemies.

Nay, many times because he is Good, he is sure to find Enemies.

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David complains of some that were his Enemies, for that very Reason, because he was a follower of that which was good. Pfal. 38. 20. And our Saviour foretold his Disciples, that they should be hated of all men for his names sake. Matth. 10. 22.

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A Good Man therefore must expect to find Enemies. Especially if he is Great as well as Good, and hath the Ornaments of Nature, or the Bleffings and Accommodations of this World.

which others may want.

For fuch is the Malignant Temper of some Men, that like the Spider, they draw Poison out of the most fragrant Flowers; they envy and malign the Worth and Prosperity of their Neighbours; and because Others are Happy, they make themselves Miserable.

I have

I have mentioned these Passages, that the Sick Man may not be discouraged, nor condemn himself too much, because he hath Enemies.

Only let him examine, how he hath behaved himself towards

them.

Whether he hath observed the Command of our Blessed Saviour? I say unto you, Love your Enemies, Bless them that Curse you, Do good to them that hate you, and Pray for them that despitefully use you and Persecute you. Matth. 5.44.

And though the Sick Man may think this a difficult Task, to be kind and obliging to those, who have not only affronted him, but perhaps have designed his Ruin; yet he must Sacrifice his Revenge to his Religion. He must pardon and forgive them, if he will shew himself a Christian.

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The Command of our Blessed Saviour is plain and express. I say unto you, Love your Enemies.

But because all our hopes of Mercy and Forgiveness from God, do depend upon our Forgiveness of Men, I shall theretore more fully enforce this Du-

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Our Bleffed Saviour exprefly tells us, That no Sacrifice that we can offer, will appeare God towards us, so long as we our felves are implacable to Men. If thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee; leave thy gift before the Altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Matth. 5. 23, 24. Plainly intimating; Till this Duty of Reconciliation be difcharged, God will accept of no Service, no Sacrifice at thy hands.

It concerns us therefore to prachife this Duty, because this peaceable reconciling Frame of Mind, is the very Condition of our Pardon from God.

In the Lord's-Prayer, (which is a Pattern and Direction for our Prayers, as well as a Form;) we are thus directed to Pray; Forgive us our Trespasses, as we forgive them that trespass against us. Forgive as we forgive. Which is thus explained and confirmed by our Blessed Saviour. For if ye forgive men their Trespasses, your heavenly Father will also forgive you. But if ye forgive not men their Trespasses, neither will your Father forgive your Trespasses. Matth. 6. 14, 15.

And this is yet further illustrated in the Parable of the Wicked Servant, (Matth. 18.) Who owed his Lord a Debt of Ten Thousand Talents: And being not solvent, a Judgment and Execu-

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tion was issued out against him. Forasmuch as he had not to pay, his Lord commanded him (according to the Jewish Custom) to be sold, and his Wife and Children, and all that he had, and payment to be made. v. 25. Upon this, the Servant very submissively begs his forbearance, promising in some competent time to pay him All.

And his Lord was so moved with Compassion, that he very freely forgave him the whole Debt.

But he finding one of his fellow-Servants who ow'd him One hundred Pence; though he fell at his Feet and befought him, yet he would not hear him, but shook him by the Throat, and cast him into Prison.

Then his Lord was wroth, (was much moved at the Uncharitableness of this hard-hearted Wretch) and said, O thou wicked

Ser-

Servant! Shouldst not thou have had Compassion on thy Fellow-servant, even as I had pity on thee? And he delivered him to the Tormentors, till he should pay all that was due unto him. V. 34.

Observe here in this Parable the sad Fate of an implacable Temper, and what such Wretches

are to expect.

To those who are of that Number, the Application of this Parable is dreadful. So likewise (saith our Saviour) shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their Trespasses. V. 35.

So likewise, &c. How is it that he shall do unto you? The foregoing Verse informs you. He delivered him to the Tormentors, till he should pay all that was due unto him. And then presently adds: So likewise shall my heavenly Father do unto you. That

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delive Tori is, If ye from your hearts forgive not every one his Brother their Trefpasses, my heavenly Father will deliver you to the Tormentors, till you shall pay all that is due unto him.

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hat is, A most dismal astonishing Sentence. And it concerns all revengeful Persons most seriously to consider it.

And, First, Who are these Tormentors, to whom they shall be Delivered?

Now these, as the Scripture informs us, are the Devil and his Angels; those malicious, implacable, revengeful Spirits. And how dismal and astonishing it is, to be delivered over to such Hellish Tormentors, is beyond words to express.

But, Secondly, for how long time shall his Heavenly Father deliver the Revengesul to these Tormentors? 'Tis, till they shall pay all that is due unto him. But

when

when shall that be? When shall Infinite Justice be satisfied? When shall an Infinite Debt be paid by a Finite Creature? And here 'tis plain, since there is no Proportion betwixt Finite and Insinite, it can never be. When they are so Miserable, as to be thrown into that Insernal Prison, they shall by no means come out thence, till they have paid the uttermost Farthing. That is, Never.

Thus he shall have Judgment without Mercy, who sheweth no Mercy. Jam. 2. 13. With what Measure ye mete to others, it shall he measured to you again. Matth. 7. 2. If we forgive, God will forgive us. If we shew Mercy, we shall obtain Mercy.

Scrip-

Scriptures concerning Charity in Forgiving.

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When therefore ye Pray (and beg of God the Forgive-ness of your Sins), Forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your Trespasses. Mark 11.25.

Then came Peter to him, and Said, Lord, how oft shall my Brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee till seven times; but until seventy times seven. Matth. 18. 21, 22.

Put on therefore (as the Elect of God, holy and beloved,) bowels of Mercies, kindness, humbleness of mind, meekness, long-suffering.

Forbearing one another, and forgiving one another, if any man have a quarrel against any: even

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as Christ forgave you, so also do ye. Coloss. 3. 12, 13.

Bless them which persecute you: Bless, and curse not. Rom. 12.

See that none render evil for evil unto any man. I Thess. 5.

Be pitiful, be courteous; not rendring evil for evil, or railing for railing, but contrariwise blessing. 1 Pet. 3.9.

If thine Enemy hunger, feed him: if he thirst, give him drink. Rom. 12. 20.

Say not, I will do so to him, as he hath done to me: I will render to the man according to his work. Prov. 24. 29.

Say not thou, I will recompense evil; but wait on the Lord, and be shall save thee. Prov. 20. 22.

Prayers for Enemies.

That it may please thee to forgive mine Enemies, Persecutors, and Slanderers, and to turn their Hearts.

Father of Mercies, and Lover of Souls, who art kind to the unthankful and to the evil, and hast commanded us to extend our Charity even to those that hate us: I befeech thee to have pity upon those, who without any just cause are my Enemies. Disappoint their Devices. Give them a due sense of their Pride and Malice. Shed abroad thy Love in their Hearts. Endue them with a meek, and humble, and charitable Spirit. That there may be Joy both in Heaven and on Earth, at their Conversion, through Jesus Christ our Lord. Amen.

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From Bo. And

O Thou, who hast commanded us to overcome evil with good, And to pray for them who despitefully use us; Be merciful to mine Enemies, O Lord, even as to my Self: And bring them, with me, unto thy Heavenly Kingdom. Amen.

From ABPLand.

O Lord, I befeech thee, forgive mine Enemies all their Sins against thee; and give me that measure of thy Grace, that for their Hatred I may Love them, for their Cursing I may Bless them, for their Injury I may do them Good, and for their Persecution I may Pray for them.

Lord, I Pray for them. Father, forgive them; for they know not what they Do. Amen.

O That this Mind may be in me, which was also in Christ Jesus.

Who did no sin, neither was

guile found in his mouth.

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Yet when he was reviled, reviled not again; when he suffered, he threatned not; but committed himself to him that judgeth righteously.

Do not, I dare not say, So From let mine Enemies perish, O K. Char. I. Prayers.

Lord: Yea, Lord, rather give them Repentance, Pardon, and Impunity, if it be thy Blessed

Lord, lay not their Sins to their charge for Condemnation, but to their Consciences for Amendment.

Hear my Prayer, O Lord; who hast taught us to pray for, to do good to, and to love our Enemies for thy sake; Who hast pre-

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vented us with Overtures of thy Love, even when we were thine Enemies: and hast fent thy Son Jesus Christ to Die for us, when we were disposed to Crucifie him.

From. K. Willi-

C Ubdue in me the evil Spirit am's Pray- of Wrath and Revenge; and dispose my Heart patiently to bear Reproaches and Wrongs; and to be ready not only to forgive, but to return Good for Evil.

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Orgive, I befeech Thee, most Merciful Father, to all mine Enemies, all their Malice and Ill Will towards me; and give them Repentance and better Minds: Which I heartily beg of thee for them, as I my self hope for Mercy and Forgiveness at thy Hands; through the Merits and Mediation of Jesus Christ, my most Merciful God and Saviour. Amen. And

A Nd as the Dying Person is exhorted, To forgive from the bottom of his heart all Persons that have offended him; So likewise he is admonished; If he hath offended any other, to ask them

Forgiveness.

And though this likewise is a very difficult Task, (we being all very backward, through the Pride of our Spirits, to acknowledge we have done amiss;) yet that it is our Duty, as also how far it is our Duty, I shall endeavour to shew under the Third Particular; viz. That, Where he hath done Injury or Wrong to any Man, that he make amends to the uttermost of his Power.

Of which in its proper Place.

At present, before I Discourse of Justice, 'tis pertinent to Explain and Enforce the other Branch of Charity; viz. Charity in Giving.

Of Alms-Deeds, Or Charityin Giving.

Is the Direction of the Church of England, in the Order for the Visitation of the Sick, That The Minister should not omit, tearnestly to Move such Sick Persons as are of Ability, to be Liberal to the Poor.

Whence Observe,

- clergy, to Move Sick and Dying Persons to Remember the Poor.
- 2. If fuch Sick and Bequeathing Persons are of Ability, they are then to Move them to be Liberal in their Gifts and Legacies to the Poor.
- 3. They are not only to Move them, but earnestly and with importunity to Move them.

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If therefore the Covetous Mifers of this World, who value their Bags more than their Souls, shall be offended at this Freedom. (as if this Part of our Office were a Pragmatical Encroachment; as if herein we did transgress the Limits of our Calling, and were as Busy-bodies in other mens Matters;) I shall for the Conviction of fuch Persons, and the just Vindication of my Profession, suggest the Reasons of fuch Charitable Distributions And from thence shall shew them, why we of the Clergy do think our felves obliged, with fuch repeated Plainness, to remind them of this Duty.

The Clergy by their Office and Calling, are the Ambassadors of Christ. Or, if that may seem a Title of too much State, they are the Stewards of his Houshold; who

who are to distribute to the Family their several Portions.

Now St. Paul, who was not only a faithful Pastor of the Flock, but also a Governor of the Pastors themselves, hath lest this Apostolical Injunction to his Son Timothy; and in him to all other Pastors and Ministers of God's Word.

Charge them that are Rich in this World, that they be not highminded, nor trust in uncertain Riches, but in the living God, who giveth us rightly all things to enjoy.

That they do Good, that they be Rich in good Works, ready to Diftribute, willing to Communicate.

Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. 6. 17, 18, 19.

It appears from this Injunction of St. Paul, that Rich men,

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as well as Others, are to be Admonished of their Duty. Charge them that are Rich in this World:

And if their Loftiness shall think scorn to be thus Tutor'd by the Clergy, they are then Advised, That they be not high-minded. Not to be proud and insolent; not to slight and despise their meaner Brethren. And the more effectually to abate their Considence, they are further to be Admonished; That their Riches are uncertain, and therefore 'tis the highest Folly, To trust in uncertain Riches.

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Solomon's Observation, That Riches make themselves wings, and flee away as an Eagle towards Heaven. Prov. 23. 5. (that is, they are gone with a swift and imperceptible Motion) is fully confirmed by daily experience.

Fire, Robbery, Suretyship, the Falseness of a Friend, a Sinking Ship, a Treasonable Word, the

Tragi-

Tragical Excesses of Wine and Pasfion, with many other such like Accidents, have sunk and ruined the Greatest in a Moment.

Now these possible Events, which may happen to the Richest, and level them with the Poorest, do seasonably Admonish the Rich men of this World, not to be high-minded, nor to trust in uncertain Riches.

And therefore, since Riches are such uncertain Possessions, and may and will so unexpectedly leave them; 'tis Charity to direct these Rich men where to put their Trust. Even in the living God: Who is not only a Sure and Certain Comfort, (for he is a living God, and a living Comfort;) but all other Comforts do flow from him. Who giveth us richly all things to enjoy.

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And why is it that he giveth us richly all things to enjoy? Why have these Rich men so large a Share of this World? 'Tis for this Reason, viz. That they may do Good, be rich in Good Works, ready to Distribute, willing to Communicate.

And for their Encouragement, the Apostle assures them, that by thus Doing Good, &c. they lay up in store for themselves a good foundation against the time to come, that they may lay hold on E-

ternal Life.

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From these Grounds and Reasons, (which have been more
distinctly enforced, in A Theological Discourse of Last Wills and
Testaments, to which I refer;)
St. Paul doth Direct the Clergy
not only to Admonish, but even
to Charge and Command Rich
Men, to be Charitable to the
Poor.

The Precepts of Charity are fo plain, and so often repeated in the H. Scriptures; so prefingly enforced, by such just and reasonable Considerations, that the Dying Person must needs be convinced in his Judgment, that it is both his Interest and Duty, To be Charitable to the Poor.

But notwithstanding all this, or whatever else can be said on this Subject; if either the Suggestions of Satan, (who envies the Happiness of Mankind) or the Clamours of Dissatisfied Relations; (who, like Vultures, wait for their Prey;) I say, if either of these can divert the Dying Person, from Bequeathing to the Poor, they will not fail to furnish him with such Pleas and Excuses as these.

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the World, fire the hoped in the His pressing of Charity is a Popish Trick. How many brave Estates have been ruined, by the wheedling Arts of these Canting Priests? What stately Lordships have been Bequeathed to the Superstitious Uses of Obits and Masses for the Dead? And being rid of this Trumpery, must the Clergy of the Reformation be still practifing upon us? Shall not our Friends Dispose of their Estates, and make their Wills, as they please; but these Men in Black must pretend to Direct, and bring in their Items for the Poor and the Church.?

ANSWER.

the Reformation, we can boldly Declare, That Charity is no Popish Trick. For

For if a just Account of such Endowments were Published to the World, (as 'tis hoped in due time it may) it would undenia-

bly appear;

That as to the best Parts of Publick Charity (viz. Founding Schools and Hospitals) more hath been done by Protestants since the Days of Edw. 6. than by Papists from the Conquest to the Reformation.

But why must Charity be brand-

ed as Popist?

Indeed formerly Popish was a frightful Word, and of large extent in these Nations. The Reformed Service of our Church hath been condemned as Popish. Bishops and their Lands have been voted Popish, (for whilst Naboth hath a Vineyard, he shall not be innocent.) And whatever else hath Displeased, hath been nicknamed Popish.

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But the Cheat is long since detected, and the Generality of our People are now better instructed. For they plainly understand; That what Papists formerly did out of a mistaken Zeal, and Superstitious Principles, Protestants may now perform in a due and regular Manner. And so the Objection is vanished, and the Protestant Clergy may still do their Duty, in pressing Charity, without the harsh and unjust Censure of being Popishly affected.

PLEA II.

THE Laws of the Land have taken Care of the Poor: and if duly executed, would competently provide for them. To what purpose therefore do you exhort me to be Charitable to the Poor, when I am forced, upon Complaint, to relieve them whether I will or no?

AN-

ANSWER.

There are indeed several Statutes in favour of the Poor.
But,

Executed (as many times they are not) the Poor will still want Relief; and may starve with the Law on their side.

2. There are many Cases of Charity, for which the Laws

have not provided.

Men of generous Spirits will even fink in their Misery, and endure the utmost Extremity, before they will make known their Wants to their insulting Neighbours, or be relieved by a Parish. These are proper Objects for the Charity of Wealthy Men, who besides the Payment of their Parish Rates, should be constantly doing Good in such Instances as these.

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For true Christian Charity is of a large Extent, beyond the Obligation of Human Laws. And therefore, when at the great and dreadful Day, it shall be demanded of those Rich and Wealthy Men, Whether they have fed the hungry, and cloathed the naked? it will be a very imperfect and uncomfortable Answer, only to Reply, That they paid their Rates to the Poor.

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PLEA III.

I Estate is but small. Were I as Rich as other Men, I might then think of Bequeathing, and being Charitable to the Poor.

ANSWER.

If your Estate is but small, your Charity may be small likewise. For if there be first a willing Mind, it is accepted according

ing to that a Man hath, and not according to that he hath not. 2 Cor. 8. 12.

The Widow's Mite, because chearfully Offered, was better accepted than the Rich Mens Abundance.

PLEA IV.

TEstate indeed is Competent; but I have Wife and Children, and a Family to provide for. I have Debts and Incumbrances upon my Estate. And till these Expectations are answered, I have little left for Charity.

ANSWER.

TRue Christian Charity doth not exclude Acts of Justice (such as these now mentioned) but suppose them. 'Tis therefore your Duty to Provide for your Wife and Children. I Tim. But

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Not according to your Projecting Ambition, or their extravagant Expectations, but according to more fober and prudent Measures.

Provide so for them, as to encourage their Industry, that they may live decently according to your present Rank and Quality, and may be enabled to maintain your Character, when they fill your Place, and enjoy your Estate. Beyond this do not concern your Self for them. But be so wise,

2. To provide for your Self as well as your Family: And do not hazard an Immortal Soul; nor make your Self, not only a Drudge in this World, but eternally Miserable in the next, to raise them to a Grandeur, which shall only instruct them to despise your Meanness, and (by making Pranches)

ing to that a Man hath, and not according to that he hath not. 2 Cor. 8. 12.

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Provision for the Flesh) the more artificially to ruin themselves.

3. What is fuggested concerning Debts and Incumbrances, is a very uncertain Pretence: since many Men who are in Debt, may be out of it when they please.

Great Purchasers and great Dealers, who grasp at all, are seldom out of Debt. And if such Men must be excused from Charity, till they have paid their Debts, the *Poor* and the *Publick* will be little better for them. But 'tis the Duty of the Clergy,

4. To Admonish such Men, That they are obliged to be Just to God, as well as their Cre-

ditors.

They who talk so much of paying their Debts (as if that might excuse them from giving to the Poor) let them first take care to pay their Debts to God, in Charitable Distributions.

Which I thus prove to be their Duty. When

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When God gave them their E-states (either by Descent from Others, or their own Industry) he reserved to himself a Chief-Rent, a proportionable Part of their Incomes, which he commands them to give, as occasion shall require, to the Publick and to the Poor.

And will they not be Just to God, their Great Landlord, as well as to their lesser Creditors? Will they not pay God his own? Let them know therefore, if they refuse their Chief Rent of Charity, they have forfeited their Estates; and God may take the Seizure, When and How he pleafeth.

PLEA V.

Have both Ability and Inclination to be Charitable. But am troubled to observe, How Gifts and Legacies are abused, and how G often

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often the Intentions of Pious Donors are Pervented.

ANSWER.

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rage your Charity, please to Consider; That there is nothing fixt and certain in this World. And if you dare not be Charitable, because your Gift may be abused; for the same Reason, you must neither Purchase nor Bargain, because you may be Cheated.

Use therefore the best Caution, and take the best Advice you can. And when you have so done, leave the Success to God. And then, though the Wickedness of Others should pervert your Charity, yet God who is faithful, will Reward your

good Intention.

And the better to avoid Abuses, Finish your Charity in your

Life

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Life, and depend not too much upon Executors and Trustees.

But lest you should not Personally settle your Charity in your Life, make choice of such Executors, as are of Ability, as well as Integrity: And, (in Modern Language) Who are Responsible as well as Honest.

Let the Sick Man here Examine the former Passages of his Life. And if he observes, That he hath not given to the Poor, in Proportion to his Estate, let him then supply that Defect, by Bequeathing to them a larger Charity at his Death.

And for his Conviction, let him feriously peruse the following Scriptures.

Scriptures concerning Alms-Deeds.

TO Do Good, and to communicate, forget not: for with such Sacrifices God is well pleased. Heb. 13. 16.

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Abu your Life,

While we have time, let us do good unto all men; and especially unto them who are of the house-

hold of Faith. Gal. 6. 10.

Whoso hath this World's Good, and seeth his Brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? I Joh. 3. 17.

He that hath pity on the Poor, lendeth unto the Lord; and that which he hath given, will he pay

him again. Prov. 19. 17.

In as much as ye have done it unto one of the least of these my

Brethren, ye have done it unto me.

Matth. 25. 40, 45.

God is not unrighteous, to forget your work and labour of Love, which ye have shewed towards his Name; in that ye have ministred to the Saints, and do minister. Heb. 6. 10.

Wherefore, let my counsel be acceptable unto thee. Break off thy

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thy fins by Righteousness, and thine iniquities by shewing mercy to the Poor. Dan. 4. 27.

Sell that ye have, and give Alms: Provide your selves Bags which wax not old, a Treasure in the Heavens that faileth not; where. no Thief approacheth, neither Moth corrupteth. Luk. 12. 33.

And make to your selves Friends of the Mammon of Unrighteousness; that when ye fail, they may receive you into everlasting Habi-

tations. Luk. 16.9.

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Bleffed is he that considereth the Poor; the Lord will deliver him

in time of Trouble.

The Lard will preserve him, and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his Enemies.

. The Lord will strengthen him upon the bed of languishing: wilt make all his Bed in his Sick-

ness. Pfal. 41. 1, 2, 3.

Come

Come ye Blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World.

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For I was an hungred, and ye gave me Meat: I was thirsty, and ye gave me Drink: I was a Stranger, and ye took me in:

Naked, and ye clothed me: I was Sick, and ye visited me: I was in Prison, and ye came unto me. Matth. 25. 34, 35, 36.

Pure Religion, and undefiled before God and the Father, is this, To visit the Fatherless and Widows in their Affliction, and to keep himself unspotted from the World. Jam. 1. 27.

> Prayers concerning Alms-Deeds.

M Oft Gracious God, in whom I Live, and Move, and have my Being. Thou hast plentifully provided for me ever fince

fince I came into this World. I enjoy not only the Necessaries, but the Comforts and Conveniencies of this Life.

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Blessed be thy Name, for this thy Goodness towards me.

Almighty Father, thou ga- From vest me all my Worldly E- length. state, that I should employ it for the convenient support of my Self, and of my Family, and of the Poor and Needy.

And when I come to Thee, I can have nothing to carry along with me, but a strict Account how I have laid it out.

I must now, in a very little time, give an Account of my Stewardship, for I must be no longer Steward.

BUT I acknowledge, I have been a very unprofitable, and ungrateful Steward.

G 4 I have

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I have not only wasted thy Goods, by Luxury and Excess; But I have often neglected to Relieve thy Poor Members, when it hath been in my Power.

Lord, I Repent; and am heartily forry that I have thus of-

fended thee.

Lord, Pardon and Forgive me, for the fake of Jesus Christ. A-men.

A ND fince I can no longer possess my Estate, (for when I am gone, I shall return no more to my House, neither shall my Place know me any more.) Let me now be so wise to make some Provision for my Self, as well as Others, by Distributing to the Poor, who are thy Receivers.

What I give to them, I give to thee; and thou hast graciously promised to Pay it again.

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I have done with this World. Be thou my Portion, O Lord. Let me find my Treasure in Heaven. Let me there be received into Everlasting Habitations. Through the Merits and Mediation of my Blessed Saviour Jesus Christ. Amen.

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A Prayer, to be used when you Dedicate any part of your Estate to Charitable Uses.

Ord, thou hast given me all From my Worldly Goods, yea, Dr. Comthine own Son to be my Saviour.

And I return a small part of thine Own in acknowledgment.

Thou needest Nothing. But hast charged me to shew my Love to Thee, by helping the Poor.

Lord, I love and pity them, because they are thy Friends. I wish I could do more for them for thy Sake.

G 5

For

For I defire Riches now for no other end, but to be more Charitable.

I Dedicate my Self, and All I have, to thy Service, by this

Earnest and Pledge.

Lord, accept It and Me; and let it derive a Blessing on all I have.

O let this Alms be an Odour of a fweet Smell, a Sacrifice acceptable, and well-pleasing to Thee, through Jesus Christ. men.

The Sick Man having examined his Charity in these Two Instances, viz. in Forgiving and Giving; Let him next proceed to examine the Truth of his Repentance in another Fruit and Effect of it, viz. Reftitution.

Concerning which he is thus Admonished, in the Order for the Visitation of the Sick. If be bath offended any Other, to ask them Forgiveness. And where he hath done Injury or Wrong to any Man, that he make amends 10 the uttermost of his Power.

against our Weighboar, Lines

Of Restitution. .

That I may distinctly explain the Nature of Restitution, and thence convince the Sick Person of the Necessity of it, I must Premise;

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That as our Duty is Two-fold, Our Duty towards God, and Our Duty towards our Neighbour; So also Sins and Transgressions, which are a Breach and Violation of that Duty, are likewise Two-fold, viz. Sins against God, and Sins against our Neighbour.

Both these kinds of Sins shall certainly be Pardoned upon our true Repentance; because God, who is *Faithful* and *Just*, hath expressly promised Pardon upon that Condition.

But now 'tis pertinent to obferve, That more is required to perfect our Repentance of Sins against against our Neighbour, than of

Sins against God only.

Sins against God only, are sufficiently Attoned by Reformation and Amendment. When we return to our Duty, and own the Divine Authority by a sincere Obedience, the Justice of God is then satisfied, and he will again receive us into his Grace and Favour, through the powerful Intercession of our Dear Redeemer.

But now as to those Sins which do not barely Offend God, but are also Offensive and Injurious to our Neighbour, the Case is different; and there is more required to the Pardon of

fuch Sins.

For Sins against our Neighbour, do not only include an Offence against God, (who hath commanded us to Love our Brother) but also an Affront and Injury against Men.

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And therefore, though upon our true Repentance, God will forgive his share of the Sin, and will remit it so far as it is an Act of Disobedience against himself; yet he will not forgive the Affront and Injury against Men, till we have first sought a Reconciliation with those we have Affronted, and have made Restitution to those we have Wronged, by giving Satisfaction for the Damage that hath been done them.

From hence we may observe; That a Two-fold Offence may be committed against our Neighbour.

1. An Affront, or Neglect of his Person. Which must be Attoned by Reconciliation.

2. Damage or Injury; not only to his Person, but also to the rest of his Concerns. For which, Satisfaction is to be made by Restitution.

And

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And first, many series

Of Reconciliation:

There are some Men of such a proud petulant Humour, so delighted with the Flashes of a sportful Wit, that they do not care whom they Abuse or Disparage, provided they may but gratify their own wanton Fancy.

Others are so Envious and Malicious, so uneasy at the Prosperity of their Neighbours, that though it is not their Talent Publickly to be Witty, yet they cannot forbear to express their Spleen, by Private Resentments; by Whisperings, and Backbitings, and such like Methods of Slander and Detraction.

Now this Unfociable Temper, from whatever Cause it may proceed, is not only disturbing n

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to Conversation, but is also a plain Breach of that Friendship, Good Will, and Mutual Confidence, which ought to be amongst Men.

For we all love to be valued and esteemed; and nothing is more uneafy than Scorn and Ne-

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Whoever therefore shall be guilty in either of these Instances, and thereby doth discover a Contempt of his Neighbours, and an hostile Inclination to infult over them, or to vex and disquiet them, it is his Duty not only to beg pardon of God, but also to make such Penitential Acknowledgments, as may repair the Breach, and remove the Offence, he hath given to Others.

The Church directs him, Where he hath Offended any Other,

to ask them Forgiveness.

He

He must let the Persons Offended know, that now he is ashamed and forry for his fault. And must assure them, that his Temper is chang'd, and his Mind fo alter'd, that they may fafely Converse with him, and never fear the like Indignities from him any more.

If this shall be thought a difficult Work, (for we are all backward to confess our Mistakes) the Sick Person must be reminded, that this is no more than what our Bleffed Saviour requires

of him.

If thou bring thy Gift to the Altar, faith he, and there, before thou Offerest it, remembrest that thy Brother, hath taken just Offence, and hath ought against thee, (whether upon account of thy causeless Anger, in calling him Fool and Racha, or using any other opprobrious Language; or of any other Affront or Injury whatfo-

ever;)

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ever;) presume not to think of appeasing God, before thou hast appeased him; but leave there thy Gift before the Altar, and go thy way; first be reconciled to thy Brother, and then come and offer thy Gift, for thy Reconciliation unto God. Matth. 5. 23, 24.

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BUT here, for preventing of Mistakes, and to satisfy the Scruples of Tender Consciences, I must Observe Two Things.

Duty, where it can be had.

Some Men are of such a rugged Temper, as not to be Discoursed with: Or, so Revengeful, as never to be Reconciled. They are eternal in their Hatred, and will not forgive an Injury to their Lives End.

Atan it, let this be your Co

If you have been so unhappy as to provoke any of these Furies, I pity your Case. However, be not too much Discouraged: For though your Condition is Uncomfortable, it may be Safe.

When you have to deal with fuch Men, Express your Sorrow for Offending them. Beg Pardon for your Fault. Promise never more to repeat it. Be obliging in your Carriage for the time to come. And if this will not prevail, nor melt them into a Compliance, be not Dejected.

For God is Gracious, though Men are implacable. Neither doth God require, you should be actually reconciled, when it is not in your power. For he hath not made *Impossibilities* the Condition of your Pardon.

Do you therefore seek Reconciliation. And if you cannot obtain it, let this be your Com-

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fort; You have done your Duty. And be assured; God will never Condemn you, for the Obstinacy and Uncharitableness of Other Men.

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2. Such Reconciliation is only a Duty When it can be had: And where you have an Opportunity to endeavour it.

The Reason of which Caution is this.

Men that are of a Proud Petulant Humour, and of a Free Sportful Wit, may (in variety of Conversation) so often repeat such Abusive Practices, that when they begin to be serious, and reform such Extravagancies, it will be impossible for them to remember, what Persons they have so Abused; Or, When and Where to find them. And consequently, it will be impossible (by an Acknow-

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Acknowledgment of their Faults) to be actually reconciled to them.

In fuch a Case all that can be done is this.

If there is no Opportunity of making your Acknowledgments at present, you must then firmly resolve to do it hereafter, when a sitting Season shall be offered; and when the Persons can be found (and decently Addressed) that you have Affronted.

Then fay as followeth.

AProtestation of Forgiveness.

From Bp. Cofins.

I Do most humbly desire all, and every one (known or unknown) whom I have Offended, Quarrelled with, or Affronted, that they would vouchfase to Forgive me. O Lord, do thou forgive me. And

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And I do freely and heartily forgive all the World, wherein foever any One hath Offended me, or done me any manner of Injury whatfoever: even as I defire to be forgiven of God, and to be Abfolved from my Sins, for the Merits of my Blessed Redeemer. Amen.

My God, Bless all those From that I have any way Bp. Ken. wronged; Have Mercy on all those, to whose Sins I have been any way accessory; and give them all Grace to forgive me. Amen.

The Sick Man having thus endeavoured (so far as it is in his Power) to be Reconciled to those he hath Offended: And (where he can decently do it) having asked Forgiveness of those he hath Affronted; The next Instance of the Sincerity of his Repentance, is Restitution. The Church Directs him: Where he hath done Injury or Wrong to any Man, that he make Amends to the uttermost of his power.

Of Restitution. Strictly fo called.

Estitution is the furest Evidence of the Truth and Sincerity of Repentance. For without Restitution, at least in the Defire and Endeavour, there can be no true Repentance of the Sin; and Consequently no comfortable Assurance of the Pardon of it. He who refuseth to make Satisfaction, when it is in his power, is not Penitent for the Injury he hath done, but would certainly repeat it, if he had Ability and Opportunity.

This is indeed a very copious Subject; and the Cafuifts are large, and fometimes intricate, in their Discourses upon it. But I must remember to whom I write. And shall therefore treat of this Subject with the greatest PlainPla thir

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Plainness. Which is briefly nothing else but this.

RESTITUTION is the making Reparation or Satisfaction to another; for the Injuries we have Done him.

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The true Method therefore to be instructed, When and How to make Restitution, is to examine the several Ways and Respects, whereby an Injury may be done to our Neighbour.

And they are these Four.

1. To .bis Soul. 2. His Body. 3. His Estate. 4. His Good Name.

1. Of Injuries done to our Neighbour's Soul.

I Ndeed the Soul being a Spiritual Substance, can neither be hurt, nor destroyed, as the Body. They who kill the Body, are not able to kill the Soul. But there

A Method of Devotion for

there is an Injury of an higher Nature, may be offered to the Soul. And that is, Sin and the Punishment of it. For Sin, without God's pardoning Mercy, will certainly destroy both Soul and Body in Hell.

The Sick Man therefore is to Examine and Recollect, What Persons, and in what Manner, he hath Tempted to any Sin: Either by his Command, his Per-Swafion, or Example. And wherein he finds himself Guilty (having first humbly begg'd Pardon of God) let him make Reparation to the Persons Injured, as far as he can.

Which he may attempt in this Method.

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Of Restitution with respect to our Neighbour's Soul.

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I. ET him make an Acknowledgment of his Faults, to the Perfons he hath Seduced (fo far, and in such a manner, as becomes the Relation he stands in to them.)

2. Let him endeavour, by Instruction and Counsel, to reclaim them from those Sins, which he Tempted them to. And so to recover them out of the Snare of the Devil.

Let him never be at rest, till he hath done as much, or more, for the Furtherance of their Salvation, and helping them forwards towards Heaven, as he did contribute before to their Ruin and Destruction.

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3. If

3. If he hath been so monstrously Wicked (and there are
some such Wretches) as to turn
Factor for the Devil's Kingdom,
by Publishing Atheistical Books:
Or, by Writing Filthy, Obscene,
Lascivious Tracts and Poems: Let
him sirst as Publickly as he can,
declare his Abhorrence of such
his Wickedness; and then take
the most effectual Methods, to
call in, stifle, and suppress those
Cursed Books.

Thus the Sick Person is to make Restitution, with respect

to his Neighbour's Soul.

2. Of Injuries done to our Neighbour's Body.

Rongs or Injuries which may be done to the Body, are of several Degrees.

1. The highest is Killing. Of taking away the Life. Which we call Murther.

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1. By open Violence. When a Man either by Sword, or any other Instrument, takes away another's Life.

2. Murther may be committed Secretly, and Treacherously. As by Poyson, False Accusation, with such like concealed Ways.

And for the Sick Man's Conviction: And that he may diffinctly examine his Conscience, how far he may have been guilty of *Murther*, I must remind him of this Rule, frequently mentioned by Divines; viz.

In the Negative Part of a Commandment, where any Sin is forbidden, there all Causes and Occasions of that Sin, are likewise forbidden.

According to which Rule, the Sixth Commandment, Thou that so no Murther, is thus to be Interpreted.

H 2 Thou

Thou shalt not Kill. Neither shalt thou do any Thing, which may be the Cause or Occasion, of taking away the Life of thy Neighbour.

Which I shall explain very pertinently to our present purpose, in these Two Instances.

1. A Man, for his Diversion, makes another Drunk. Who being thus Distemper'd, breaks his Neck off his Horse: Falls down a Precipice; or by some other sad Accident, is brought to his Death.

He who thus Debauched him, (though Human Laws cannot Punish him, yet) in the fight of God, he is not free from his

Blood.

2. A Man, out of a Malicious Design, mutually reports false and injurious Stories betwixt Two Persons. Upon which a Duel or Rencounter happens, in which one of them is kill d.

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He who first started the Quarrel, by his prating Lyes, most certainly hath his share in the Guilt.

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From these Two Cases, which God knows, too often happen, I think it seasonable to add this Two-fold Caution.

1. Take heed of Encouraging the Excesses; Or, Administring to the Intemperance of Others.

2. Beware (in Solomon's Phrase) of Sowing Discord among Brethren.

You do not know the sad Consequences of either; nor what depth of Guilt and Misery may be incurr'd thereby.

II. Though Murther is the greatest, yet it is not the only Injury which may be done to the Body.

H 3

For

For the Body may be Maimed or Lamed, by depriving it of a Limb or Member. As cutting off a Leg, or an Arm, putting out an Eye, &c. by a violent Stroke.

And how great Wrong or Mischief this is, those who are fo unfortunate as to suffer such Violence, do fensibly experience.

III. There are other Degrees of Injury to the Body: As Wounds and Stripes.

A Man may be neither Killed, nor Lamed, and yet may suffer great Damage in these Two In-Stances.

The Violence of the Blows may put the Blood into fuch a Ferment, as may end in a tedious Sickness. Which besides the Pain and Tortures in the mean time, may by the Patient's Confinement, and the Neglect of his

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his Business, occasion great Loss to his Estate. And what Damage this may be, both to him and his Family, is not easy to be determined.

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IV. False Imprisonment is another Wrong to the Body; by depriving it of its Liberty. Which is an Injury too often practifed, by Proud Insulting Rich Men, upon their Poor helpless Neighbours.

These are the several Ways, whereby Damage and Wrong may be done to the Body.

Let us next Examine, How far Restitution can be made in the forementioned Instances.

How far the Law (which Protects the Body, as well as the Estate) can Demand Restitution, I submit to the Learned in that Faculty to Determine. My Province is only to Examine; What is to be done in foro H 4 Con-

A Method of Devotion for

Conscientia, in point of Conscience; where the Law is either Silent, or Evaded.

I. Of Restitution for Murther.

F the Murtherer, who hath I forfeited his Life to Justice, shall escape the Sentence of the Law; (which too often happens) He is then to Consider; What Reparation can be made for fo Heinous a Crime?

Indeed, to the Person Murthered, no Restitution can be made: Murther being one of those Injuries which can never

be Repaired.

But yet to his Family and his Dependants, some Reparation

may be made.

If the Life of the Person killed was a Support to his Family: If his Family was Maintained by his Profession, or his Trade: Especially, if it was so Poor,

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as to be provided with Bread by his Day-Labour; then the Murtherer is obliged (as far as he can) to give Support and Relief to such a Family so impoverished, in proportion to what they did receive by his Labour, who was so violently taken from Them.

II. Of Restitution for Wounds and Blows.

(much more if he Lames him, and deprives him of a Limb) is not only obliged to pay the Cure, but also to make Reparation to him and his Family, for his Disability to sollow his Calling. Especially, if by the Management of his Calling, He and His had their Livelihood and Subsistence.

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III. Of

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III. Of Restitution for False Imprisonment.

I HE Person so Confined, is not only to be Restored to his Liberty; but also Satisfaction is to be made to him, for the Damage and Loss he hath sustained, either in his Reputation or Estate, by such Imprisonment.

Of Injuries done to our Neighbour's Estate.

Hat I may deal faithfully with the Sick Man, and may give him found Direction; I must not limit the word Estate, to his Rents, his Money, and his Goods; but must take the word Estate as the same with Possession, so as to comprehend his Wife and Children: Who are doubtless

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as much his Property, as his Money, and his Lands.

Of Injuries done to our Neighbour's Wife.

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THE especial and peculiar Right that every Man 'hath in his Wife, is so well known, (faith The Author of the Whole Duty of Man) that it were vain to fay any thing in proof of it. The great impatience that every Husband hath to have this Right of his invaded, shews that it is sufficient-'ly understood in the World. And therefore none that doth this Injury to another, can be 'ignorant of the Greatness of it. 'The corrupting of a Man's 'Wife, enticing her to a strange 'Bed, is by all acknowledged to 'be the worst fort of Thest; in-'finitely beyond that of the Goods.

The

The Greatness of this Sin, and the sad Consequences of it, are so fully explained by the forementioned Author, that I will not pretend to add any thing of my own, since it will be more for the Reader's Benefit, deliberately to peruse what is there written.

That excellent Book is very eafy to be had; (it is, I hope, in most noted Families in England.) And therefore, if the Sick Man is concerned in this Matter; and hath been so unfortunate, and so wicked, as to corrupt his Neighbour's Wise; I desire him to Read Sund. XI. SS. 2, 3, 4, 5. of that Pious Book. Where he is most pathetically admonished, of the Guilt and Danger of that provoking Sin.

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Of Injuries done to our Neighbour's Children.

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Who are doubtless his Property, shall either by Force or Fraud be taken from him, this is a noted Instance of Thest and Injustice. And by the Laws, both of God and Man, is punishable as such.

This fort of *Theft*, by the Civilians is called *Plagium*; and those who are guilty of it, *Plagiarii*: In our Modern Language, *Spirits*, or *Kidnabbers*. Such as Train and Decoy Mens Children into Ships, and then sell them for Slaves in Foreign Parts.

Another Instance, is the Seizing of a young Heires; with a Design to Marry her to some inserior Person; Or esse to Lodge her, in a Popish Prison, called a Numbery. The

The inveigling of a young Man, of pregnant Parts, into a Monastery, is a very great Injury, both to his *Parents* and the *Publick*; though they of the Church of *Rome* have Sanctified it with a better Name.

Another Injury to our Neighbour's Children, is the corrupting his Daughter, by violating her Chastity.

Of Injuries done to our Neighbour's Estate.

Here take the Word Estate in the noted Popular Sense, for Riches, or Wealth: Whether in Houses or Land, or Cattle, or Money, or Goods.

Now Injury may be done to the Estate (as The Whole Duty of Man directs me) these Three Ways.

By Oppression, Thest, and Deceit.

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Whether Openly and Infultingly; by mere Power and Greatness; Or, more Privately and Speciously, under pretence of Law and Justice: However, I say, such Oppression may be managed, it is a most crying Sin; against which the Just God hath threatned his heavy Vengeance in the holy Scriptures. He that bath oppressed the Poor and Needy, and bath spoiled by violence; he shall surely Die, his blood shall be upon him. Ezek, 18. 12, 13.

2. Thefr.

W Hich is of Twa Kinds.

1. The With-holding what me should Pay.

2. The

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2. The Taking from our Neighbour what is already in his Possefsion.

Of the first sort is, The not Paying of Debts. Which, tho' a very great Injustice, is now so Common, that, as The Whole Duty of Man hath Observed; Men can now-a-days with as great considence deny him that asks a Debt, as they do him that asks an Alms. Nay, many times tis made Matter of Quarrel for a Man to Demand his Own.

But as the same excellent Author doth Admonish; 'This is so great Injustice, that I see not how a Man can look upon any thing he possesses as his own Right, whilst he thus denies another his. It is the Duty of every man in Debt, rather to strip himself of all, and cast himself again naked upon God's Providence, than thus to feather his Nest with the Spoils

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2. The Taking from our Neighbour what is already in his Possession.

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And this Injury may be done, Either,

1. More Openly and Violently.
As by Robbing on the High-Way. Or, by breaking into Houses and Plundering them. Or,

2. By Pilfering, or private taking away a Man's Goods unknown to him. Which we call Stealing.

Both these are such Acts of Injustice, as make Men odious to God, and unsit for Human Society. They expose the Guilty, not only to Temporal Death in this World; but also to Eternal Death and Damnation in the next.

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next. As they are faithfully Admonished by The Whole Duty of Man. Sund. XII. SS. 1.

3. The Third Part of Injustice, whereby Injury may be done to our Neighbour's Estate, is

3. Deceit.

Of which there may be as many Instances, as there are Occasions of Dealing between Man and Man.

Which yet may All be reduced to these Two Generals.

1. Matters of Trust.

2. Matters of Traffick, or Bar-

gaining.

I. A Man may be guilty of Deceit in Matters of Trust. Whether that Trust was committed to him; As an Executor, A Guardian, A Steward, or A Friend.

The Sick Man therefore is to Examine, in which of these Ca-

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pacities he hath been entrusted; and How, and in what Manner, he hath discharged that Trust.

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r. If he hath been an Executor, He is then to Examine;
Whether he hath acted punctually according to the intent of
the Will? And if his Deceased
Friend hath given him any private Directions, of something to
be done, which he did not think
fit to Publish in the Will; he
must then recollect, Whether he
hath been faithful in observing
those Directions?

Wherein he is the more concerned to be sincere; Because, tho' as to the Letter of the Will, the Law will make him honest; yet as to those private Directions, he is left to the Conduct of his own Conscience.

But if he hath been false to his Trust, and hath not honestly paid Debts or Legacies, according

to

to the intention of the Deceased, but hath enriched himself by what is assigned to Others; let him then know, That tho' the Dead cannot call him to an Account, God will certainly do it.

2. If he hath been a Guardian, and had the Tuition of Orphans, Ideots, or Madmen, let him strictly examine himself; Whether he hath been faithful in the Discharge of that Trust?

Hath he honefuly managed the Estate of such helpless Orphans or Ideots; Disposing all their Concerns to the best Advantage?

Hath he been kind and affectionate to their Persons, and pitied their Weakness?

But if he hath insulted over them, and taken the advantage of their Non-Age, and other Natural Defects; If he hath Oppressed him their will their

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pressed and Abused them; let him know and Consider; That their Redeemer who is mighty, will plead their Cause, revenge their Wrongs, and punish his Injustice. The morning His

3. Hath the Sick Person, as a Steward, or a Servant, been entrusted with an Estate, in whole or in part? And being thus entrusted, hath he carelesty lost, or prodigally embezled, or unfaithfully converted, his Master's Goods to his own Use? If fo, Let him then remember that awakening Summons; Give an account of thy Stewardship, for thou mayest be no longer Steward. Luk 16. 2.

4. Hath the Sick Person, on any Occasion, been entrusted as a Friend? Let him examine, if he hath been faithful to that Trust.

Friend-

Friendship is so obliging a Relation, and the Instances of Kindness, wherein it may express it self, are so various, I must not pretend to repeat them.

I shall only mention one Case, which may direct the Sick Man's Examination in many others of

the like nature.

A. B. borroweth a Sum of Money of C. D. and promifeth speedily to repay it. C. D. in confidence of his Friendship, lends A.B. the Money, without Bond or Note, or any Witness of the Loan.

C. D. shortly after Dieth. And a little before his Death, among sto ther Debts owing to him, mentions this Sum which was Borrowed

by A. B.

C. D. being Dead, his Executor demands this Money of A. B. Who denies that he ever borrowed such a Sum of C. D. The Executor having no Proof but the Testimony of

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If the Sick Man hath, in the course of his life, been guilty of such a Fraud as this, or any other of the like nature; he must not only beg Pardon of God, with the deepest Humiliation, but also must make Satisfastion and Restitution to the Persons concerned. As I shall shew in its proper Place.

These several Ways a Man may be guilty of Deceit in Mat-

ters of Trust.

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But he may further be guilty of Deceit,

2. In Matters of Traffick, or Bargaining.

And herein Fraud may be committed, both by the Seller and the Buyer.

1. The

of a Cheat; By denying or concealing the Faults of what he Sells: Or, by over-valuing his Goods; and so taking advantage of the Ignorance and Unskilfulness, or perhaps the Fancy of his Chapman.

Another Instance of Injustice in the Seller, is to impose upon his Customers with false Weights and Measures. Which some are so impudent as to practise; tho when discovered, they pay dear

for the Cheat.

2. The Buyer likewise, though indeed not so often, may be guilty of Fraud. Sometimes it happens, a Man may not know the true Value of what he Sells: And then it would be unjust in the Buyer to impose upon him.

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But the chief Instance of Fraud in the Buyer, is to take advantage of the great necessity of the Seller.

A Man, for instance, who fully knows the Value of his Goods, is in so great a strait for want of ready Money, that he is willing to fell at any Rate; and his Necessity will not permit him to stay for a Market-Price; but he is forced to take what shall first be offered. In fuch a Case, to take advantage of his Necessity, is very unjust.

The Frequency and Injustice. of these Practices, both in the Buyer and Seller, are more particularly Described, and Condemned, and Admonished against, by the Excellent Author of The Whole Duty of Man. Sund. XII. SS. 5, 6, 7, 8, 9, 10. To which

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These several Ways Damage and Wrong may be done to our Neighbour, with respect to his Possessions and Estate.

Let us next Examine, How far Restitution can be made in the forementioned Instances.

Of Restitution for Injuries done to our Neighbour's Wife.

Here are some Injuries of such a nature, that they never can be Repaired; and consequently, it is impossible to make full Restitution for them.

Of this fort are Murder (which we have already confidered) and

Adultery.

But although the Damage of this Sin of Adultery, can never be entirely repaired, yet in part it may. And when we cannot do as much as we should, 'tis but just and necessary, that we do as much as we can.

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Now in Adultery, an Injury and Damage is not only offered to the Wife, but also to her Husband, her Family, and Dependants.

It too often happens, That by fuch Adulterous Embraces, a fpurious Issue is brought into a Man's Family; to share both in the Maintenance and Portion of his own Children.

In fuch a Case, the Adulterer can never pretend essectually to Repent, (which yet he must, or he shall never enter into the kingdom of God. I Cor. 6. 9, 10.) I say, he cannot essectually Repent, without restoring to the Family, as much as he hath by this means robbed it of.

In plain Terms: The Adulterer is obliged (so far as he is able) to keep and maintain those Children, which he is convinced in his Thoughts, are the fruit of his Lust.

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Of Restitution for Injuries done to our Neighbour's Children.

Hese fort of Injuries do so feldom happen, that it may feem fuperfluous to give Directions concerning them. But if any Man hath been fo Wicked as to be guilty of fuch Practices; If, for instance, he hath feduced and inveigled Children from their Parents and Guardians; Or Apprentices from their Masters, (let the Design be what it will;) he is obliged, so far as he is able, to restore them, and bring them back to their Parents Families, or their Mafler's Service.

But these, I say, being Cases that do not often happen, I will add no more concerning them; But shall leave such Persons, when discovered, to the Punish

ment of the Law.

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But there is one Instance of Injury to our Neighbour's Children, I doubt, is too frequent; and therefore I must not omit to give Directions concerning it. And that is, The Corrupting his Daughter, by Violating her Chassity.

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Now we are to Examine;

What Restitution is to be made in such a Case as this?

The Resolution of this, and all other Practical Cases, doth so much depend upon Particular Circumstances, that without a distinct Knowledge of such Circumstances, it is impossible to give such a General Answer, as may be safely depended upon in all Particular Occasions.

However, thus far, in the General, we may fafely determine this Matter.

I 3 That,

That, He who hath violated the Chastity of a single Person, (if the Fact was committed on that Condition, and if she with the Consent of her Parents shall require it;) is obliged to Mar-

ry her.

But if either for the difference of Quality, or some other Reafon, her Parents shall not give Consent that he Marry her; (or if the her felf thall refuse him;) then he is not only obliged to Maintain the Fruit of his Lust; but also to make such Satisfaction to the Person injured, by Dowry or otherwife, as equal judicious Perfons, who know both their Circumstances, shall Appoint and Determine.

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Of Restitution for Injuries done to our Neighbour's Estate.

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Hese Injuries are many, and very often committed.

But whenever the Sick Man, upon a strict Recollection, shall observe, that he hath been guilty in any instance; he is then obliged, so far as he is able, to make Restitution.

If he hath been guilty of Oppression. If by his Power or Interest; If by his Knowledge in the Law, or Skill in Business; he hath deprived his Neighbour of his Right; he is obliged to Restitution.

If he hath been guilty of Theft; Either

1. By with-holding what he should Pay; and not discharging I 4 ing

ever. Or,

2. By taking from his Neighbour what is already in his Poffession.

Whether Openly and Violently, by Robbing: Or more Privately, by Filching and Stealing his Money, his Cattle, or his Goods: he is obliged, in all these Instances, to make Restitution.

If he hath been guilty of Deceit; Either

1. In Matters of Trust.

Whether that Trust was committed to him, As an Executor, a Guardian, a Steward, or a Friend, (the Particular Duty and Obligation of all which Relations, I have distinctly considered.) If in any of these Instances he hath betrayed his Trust, he is then obliged, so far as he defrauded, and hath brought

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brought Damage and Loss to the Persons concerned; I say, so far he is obliged to make Restitution.

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If he hath been guilty of Deceit,

2. In Matters of Traffick or Bargaining. By whatever inflance such Fraud may be committed, (some of which Methods of Deceit I have already mentioned, and shall not now repeat;) the Sick Man is obliged to make Restitution. That is, Whatever Damage and Loss any Person may suffer, by his fraudulent cheating Methods, he is obliged to Repair, in as sull a Manner, as his present Circumstances will admit.

The Brevity of my intended Discourse, will not permit me to enlarge all Particulars. But there is one Instance of Deceit, I must not omit. 'Tis the Case of those Who have Compounded with their Creditors.

Th

And that what I shall say, may make the greater Impression; I shall Answer this Case in the very Words of ABP. Tillot son. For though my Meanness may be neglected, his Judicious Determination will, I hope, be Convincing.

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The CASE.

Ere it will be proper to consider the Case of those, who have Compounded with their Creditors for a small Part; Whether they be in Conscience and Equity released from the whole Debt?

ANSWER.

Am loth to lay unnecessary
Burdens upon Mens Consciences, therefore I am very tender

'der in resolving such Cases. But 'I ought to have a more tender 'Care of the Souls of Men, than 'of their Estates.

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'Therefore to deal plainly,' and to discharge my Conscience in this Matter, I think such Perfons, notwithstanding the Composition, do stand obliged in Equity' and Conscience for the whole Debt; and are bound to discharge it, so soon as they can with tolerable Convenience. My Reason is, Because the they be discharged in Law, yet the Law does not intend to take off the Obligation of Conscience or Equity, which they are under; but leaves that as it found it. Thus the Case stands.

'Men who are in a way of Trade, are engaged by the Ne'cessities of their Calling, to 'venture a great part of their E'state in other Mens Hands; and 'by this means become liable many

'many times to be undone without their own fault. Therefore, it is usual, when any Man
in a way of Trade becomes
disabled, for the Creditors to
make such a Composition with
him, as his Estate will bear;
and upon this Composition, to
give him a full Discharge, so
as that they cannot afterwards
by Law require of him the
Remainder of their Debt.

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'Now, though this be a favour to the Debtor, yet it is principally intended for the Benefit of the Creditor.

'Because it being his Act, it is to be prefumed, that he intended it as much as may be, for his own Advantage.

And so it is. For the Creditor hath as much Satisfaction at present, as can be had. And the Debtor is hereby left in a Capacity of recovering himself again

again by his Industry and Diligence. Which could not be, if he were not fully Dischar-

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be intended to For if he were still liable for the rest, he would continually be obnoxious to Imprisonment; which would render him incapable of following his Calling. Or if he were at Liberty, he could have no Credit to enable him to do any thing in his Calling. For who would trust a Man with any thing, who is 'liable every Moment to have 'it taken from him ? 1597

'So that the Reason of this plenary Discharge is this. That Men, who are otherwise hope-'ful, and in a fair Probability of recovering themselves, may not be rendred incapable of getting an Estate afterwards; whereby they may Support 'themselves, and Discharge their Debts and rejudice; and other

'Now

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Now this Discharge being given in order to these Ends, it cannot be imagined that it should be intended to deseat them. But it is in all reason to be supposed, that the Creditors did not intend to take off the Obligation of Equity and Conscience; only they designed to put the Man into a Condition of doing something, towards the enabling him to discharge his Debt.

'So that unless it were ex'press'd at the Composition, that
'the Creditor would never ex'pect more from him, upon ac'count of Equity and Consci'ence, but did freely forgive
'him the rest, the contrary
'whereof is usually done; I say,
'unless it were thus express'd,

there's no reason why the Creditor's savour, in making a Composition, should be abused to his Prejudice; and why a

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Legal Discharge, given him on purpose for this Reason among others, to put him into a Capacity of Recovering himself, and giving full Satisfaction; should be so interpreted, as to extinguish the equitable Right of the Creditor to the Remainder of his Debt. V. ABP. Tillotson's Serm. Vol. VIII. p. 413.

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I have recited this Case at large, for the Conviction of all Persons concerned.

And if the Sick Man hath been guilty in this Instance, by making a fraudulent Composition: and hath enriched himself by cheating his Creditors, (as too many, especially of late, have done;) I admonish him, in the Name of God, (so far as his Circumstances will admit) to make speedy Restitution.

And because Men are apt to be too favourable to themselves; let him take the Advice of his Spiritual Guide, or some other Prudent Friend, How, and in What Manner, to make such Restitution.

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Of Injuries done to our Neighbour's Reputation and Good Name.

A Good Name is better than precious Ointment. Eccl. 7.

1. And accordingly, as all other precious things, ought very highly to be valued and fecured.

Not only for that private Benefit which it brings to a Man's own Person, (a good Report maketh the Bones fat. Prov. 15. 30.) but chiefly for that Publick Capacity which it gives us, to be more signally Instrumental to the Welfare of Others.

And therefore, to injure a Man's Reputation, and to deprive him of his Good Name, is the highest Injustice.

Now there are Two Principal Ways, to which all Others may be reduced, whereby this Injury may

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Which Metho Sick and Dying Persons.

may be done. 1. Slander. 2. Detraction.

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falfly against our Neighbour to his Prejudice. By accufing him of such Defects and
Vices, as he is not guilty of.
Which may be done, Either

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1. Publickly. By accusing him before a Court of Justice. When false Witnesses shall rise up, and in David's Phrase, lay to his Charge things that he knew not. Psal. 35. 11. Or,

2. Privately. When Malicious Designing People do run about into all Companies, Whispering their Poisonous Stories, and Insinuating their false Reports. Which is usually done in this Method.

I. Some-

t. Sometimes the Slanderer doth invent the Story. And, in plain English, is guilty of a down-right Lye.

Such a Man said or did such a Thing; which he never said or did in his whole Life. Or,

- 2. If he did not invent it, yet if he reports it as a Truth, when he knows it to be false. Or,
- 3. Having no certain Know-ledge whether it be false or No, if then he doth Divulge it with such Artifice and Design, as may Dispose and Prejudice the Hearers to Believe it: He who doth thus, in any of these Ways, Report a Falshood, he is guilty of Slander.

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4. A Man may be guilty of Slander by speaking Truth: For all Truths are not to be spoken. At least, not at all Times, or before all Persons.

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Indeed, Where the Glory of God, and the Publick Welfare are Concerned, the Faults of Men are not to be Concealed, but may and ought to be Published.

But when such Discovery shall be Unseasonable, and Uncharitable; And the Faults of a Man shall be Reported out of Spleen and Revenge; only to diminish his Esteem and Reputation in the World: In such Circumstances, the Reporting even of Truth, may be a Slander.

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Of Detraction.

To Detract, according to the Notation of the Word, is to take off, or withdraw from, to lessen or impair the Reputation of another. It is to deny our Neighbour to have those Virtues and Endowments, which he really hath.

Wherein the Detractor commonly proceeds in this Method.

of another, he chiefly takes notice of his Faults and Failings, (which to be fure no man can want;) and these he aggravates and improves. And not only real Faults, but even the Suspicions of them; the Whispers and Jealousies of Malicious People shall be insisted upon.

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fome Triu 2. All the good Qualities and Endowments, the Virtues and Graces of his Brother, (whereby he may be serviceable to the Publick) these shall be studiously concealed, or gently past over.

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- 3. If these are so eminent and conspicuous as not to be hid, he will then faintly acknowledge them. But with such Diminishing Arts, such If's and And's, and &c. (those Expletives of Malice) that he will thereby blast the fairest Reputation.
- 4. The Detractor will not take notice of a Man's General Conversation, the constant Course and Practice of his Life, (which ought to be the Measure of his Censure;) but he fixeth upon some single Failing; Which most Triumphantly he enlargeth upon,

on, and magnifies as Occasion shall require.

These, amongst Others, are the usual Methods, whereby Injury is done to a Man's Reputation and Good Name.

And in whatever Instance the Sick Man is convinced, upon a strict Examination, that he is Guilty; let him first beg Pardon of God, and then make all the Acknowledgment and Reparation that he can, to the Person Injured and Defamed.

Of Restitution for Injuries done to our Neighbour's Reputation and Good Name.

I F the Sick Man hath been guilty of Slandering and Back-biting his Neighbour, let him heartily Repent of this provoking Sin, that so he may find Mercy with God.

But here it must be considered; That Repentance in Matters of Injury to Men, by Word or Deed, doth not only require a Delisting from the further Practice

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and hind ctice of the Sin, with due Sorrow for the former Miscarriage; but also a sincere Endeavour to make Satisfaction for the Injury done.

It is therefore requisite, that the Slanderer do readily, freely, and ingeniously Retract, what hath been spoken amiss; and Vindicate him, whom he hath injuriously Aspersed. And also that he endeavour by his future Kindness towards him, to make some Compensation for his former Rudeness.

Let the Sick Man here recollect the Passages of his Life.
And if he doth observe, that he
hath Destrauded and Injured any
Man in his Good Name; If by
Slanders, salse Stories, and Malicious Representations, he hath
put a Blot upon his Reputation;
and thereby hath advantaged his
Enemies, disengaged his Friends;
and so stopt his Promotion, or
hindred his Trade.

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If thus he hath been Guilty; He is obliged not only to Confess his Fault, but also he must endeavour to wipe off the Dirt he hath thrown upon him. That is, He must set him right again in the Apprehensions of all Men; but of those most especially, who by his Means were brought to think ill and hardly of him.

Thus the Sick Man is obliged to make Restitution, not only by an Acknowledgment of his Fault, but also by a studious Vindication of the Person Injured; by doing him Honour, and repairing his Credit in all fitting Ways.

And if the Injury be irreparable, as it frequently happens; (for we can hardly so effectually Vindicate a Man, as we can Defame him: and it is feldom feen that those Wounds which are given to Mens Reputation are perfectly healed:) I fay, if the Injury be irrreparable, especially

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cially if it prove really prejudicial to a Man in his Calling and Civil Interest; if no other Satisfaction will be accepted, it is to be made in Money; Which, Solomon says, Answers all things.

And this is the rather to be done, Because the Reason and Equity of Human Laws, hath thought sit to assign this Way of Satisfaction in many Cases, upon Actions of Scandal and Defama-

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Now whatever the Law would give in any Case, if the Fact could be proved; that is the least which the Slanderer is bound in Conscience to do, though the Law cannot take hold of him.

To Conclude this Matter.

Whosoever pretends to Repent him truly for all his Sins past, (as the Sick and Dying Man is iupposed to Do;) He must, by ill Prudent Means, endeavour K 194

to restore his Neighbour, to that degree of Credit he hath deprived him of. And this is fo necessary towards obtaining Pardon of the Sin, that none must expect the One, without performing the Other.

What I have now faid concerning Restitution, will, I hope, be considered by the Sick Man.

And if his Weakness is such, that he cannot read it himself; then let some of his Attendants read it to him.

And I do the more earnestly defire this of him; Because (as a Judicious Writer hath observed in his Directions for the Sick;) 'This Point of Restitution and Satisfaction for Injuries is very tender, and ought ' to be pressed home upon the Conscien-'ces of Men. For unless they make a mends to all whom they have Wronged, or Defrauded, or Slander'd, (fo far as they have Ability to do it;) they cannot expect Forgiveness from God for such Offences. And then let them think what

It may be added, That fuch Restitution ought to be made immediately, upon the first Conviction of the Mind, if 't

their Doom is likely to be.

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possible; and cannot fafely be left to Heirs and Executors: Who may defeat the good Resolutions of the Penitent.

Scriptures concerning Restitution.

Ender to all their Dues. Rom. 13. 7.

Let no man go beyond and defraud his Brother in any matter : because that the Lord is the Avenger of all such. I Thess. 4.6.

If thou sell ought unto thy Neighbour, or buyest ought of thy Neighbour's hand; ye shall not oppress

one another. Lev. 25. 14.

Thou shalt not have in thy Bag divers Weights; a great and a Small.

Thou shalt not have in thine house divers Measures; a great and a Small. Deut. 25. 13, 14.

A false Balance is Abomination to the Lord. Prov. II. I.

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nk what

estitutio y, upo d, if 'ti poss Divers Weights, and divers Measures, both of them are alike Abomination to the Lord. Prov. 20.10.

The Wicked is he that borroweth, and payeth not again. Psal.

37. 21.

If a man borrow ought of his Neighbour, and it be hurt or Dye, the Owner thereof being not with it, he shall surely make it good.

Exod. 22. 14.

He shall Restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the thing lost which he found: Or all that about which he hath sworn falsly. Levit. 6. 4, 5.

And Samuel Said unto all Israel, Behold, here I am; Witness against me before the Lord, and before his Anointed: Whose Ox have I taken: Or whom have I Defrauded? Whom have I Oppressed? Or of whose

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hand have I received any Bribe, to blind mine Eyes therewith: and I will restore it you. I Sam. 12.

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Zacheus stood, and said unto the Lord; Behold, Lord, the half of my Goods I give to the Poor: and if I have taken any thing from any Man by false Accusation, I restore him Four-fold. Luk. 19.8.

If the Wicked restore the Pledge, give again that he hath Robbed; walk in the Statutes of Life without committing Iniquity; he shall Surely Live, he shall not Die.

None of his Sins that he bath committed, shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live. Ezek. 33. 15, 16.

a reproach against his Wenthbour

er a Tale leaver among the Feet

Thou had not go up and down

K 3 Scri-

hand

ken: hom bose Scriptures concerning Backbiting and Slandering.

S Peak not evil one of another.

Jam. 4. 11.

Let all bitterness, and wrath, and anger, and clamour, and evilspeaking, be put away from you, with all malice. Eph. 4.31.

He that uttereth a Slander, is a Fool. Prov. 10. 18.

Whoso privily slandereth his Neighbour, him will I cut off. Psal. 101.5.

Lord, who shall abide in thy Tabernacle: Who shall dwell in thy boly Hill?

Even he that backbiteth not with his tongue,—nor taketh up a reproach against his Neighbour. Pfal. 15. 1, 3.

Thou shalt not go up and down, as a Tale-bearer among thy People. Levit. 19. 16.

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Where no wood is, there the fire goeth out: So where there is no Tale-bearer, the strife ceaseth. Prov. 26. 20.

A Whisperer separateth chief Friends. Prov. 16. 28.

A Prayer for Restitution.

O Most Just and Holy God; who hast commanded me to make Restitution to All those I have any ways wronged; Give me Grace, I beseech thee, that in whatever Instance I have Injured my Neighbour, either in his Soul, his Body, his Estate, or Good Name, I may beg his Pardon. And as I have Opportunity, let me make him Satisfaction and Reparation to the utmost of my Power.

And where my own Power and Ability fails, do thou, O Blessed Lord, according to thy accustomed Goodness, make him

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a full and ample Retribution. And this I beg for the fake of Jefus Christ. Amen.

I have now endeavoured to Direct the Sick Man, How he may know, Whether he Repent him truly of his Sins?

And am next to Admonish him, to finish his Repentance, and to make it as perfect as he can.

And what he is further to Do, may be reduced to these Three Particulars. 1. Confiant and Daily Prayers. 2 Receiving the Holy Communion. 3. The Absolution of the Church.

Of which I shall Treat in a distinct Chapter, under this Title; viz. The Daily Prayers of the Sick Man, and other Instances of his Devotion. Of which in its proper Place.

And shall now proceed to the Third Instance of the Sick Man's Duty. And shall enquire,

3. How the Sick Man is to exercise Faith and Trust in God?

Hat I may Treat distinctly of this Matter, I must premise; That the Word Faith (amongst other Significations) doth uc

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The Object of Faith. Or, Those Truths and Doctrines which the Sick Man is obliged to Know and Believe.

necessary to Salvation?

2. Faith doth denote that Act of the Soul, which doth affent unto, or receive those Doctrines: and doth practically improve them.

Now the Sick Man is to examine his Faith in both these Respects. Il reserve vistaronich bos

1. He is to examine, Whether his Belief is Sound and Orthodox? Or, in the Words of our Church, Whether he do Believe as a Christian Man should, or No? Or, as it is more fully expressed in the Office of Baptism, Whether he Know and Believe all those Things, which a Christian ought to Know and Believe to his Soul's health. That is, Whether he K 5 believe

necessary to Salvation?

The which Truths and Doctrines are contained Primarily, and at large in the H. Scriptures, (which are the Rule of the Christian Faith;) But Secondarily, and more Compendiously, in the Apostles Creed.

This Creed the Sick Man promised to Believe at his Baptism: And doth now Profess to Believe

at his Death.

And therefore let him feriously and deliberately repeat it, with the following Explications.

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The Sick Man's Faith

of Glory, And ver after Son

CREED.

God the Father, and, our Lord

I Do Believe in God the father Almighty, Maker of Beaven and Earth.

The Explication.

L Oving him as my Father, Reverencing him as the Almighty; and Committing my Soul and Body to him, as to a Faithful Creator.

The Creed.

And in Jetus Christ his only begotten Son our Lord.

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The Explication.

I Believe in Thee, O thou King of Glory, the everlasting Son of God the Father, and our Lord Jesus Christ; that thou art very God of very God, begotten not made; Being of One Substance with the Father, by whom all things were made. Who for us Men, and for our Salvation came: down from Heaven.

The Creed.

And that he was Concetbed by the Poly Ghott, bozn of the Airgin Mary.

The Explication.

I Believe, O Holy Jesus, That thou, who art God Blessed for ever, wast Born in Time; and by the Operation of the Holy Ghost, wast

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Grav over wast made very Man of the Substance of the Virgin Mary; and that without Spot of Sin, to make us clean from all Sin.

The Creed.

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That he Suffered under Pontius Pilate; was Cruscified, Bead and Buried.

The Explication.

I Believe, O Blessed Jesus, that thou didst Suffer, what otherwise we must have Suffered for ever.

That thou wast Crucified, to set us free from the Curse of the Law.

That thou didst Die, and thereby take away the Sting of Death.

That thou wast Buried in the Grave, and hadst the Victory over it.

The .

The Creed.

That he went down into Pell.

The Explication.

OUR Saviour's Soul being feparated from his Body, did immediately go into the Place appointed to receive happy Souls after their Departure from the Body, and Refignation into God's hands.

If we do thus interpret our Saviour's Descent into Hell, for his Soul's going into the Common Receptacle and Mansion of Souls; we shall, so doing, be sure not substantially to mistake. V. Dr. Barrow on the Creed. p. 404.

The Creed.

And also did rise again the Third Way.

aff

fh:

45.

The Explication.

Being the First-fruits of them that Slept: Who are thereby assured, that their Bodies also shall be raised again.

The Creed.

That he ascended into Hea-

The Explication.

There to prepare a Place for

The Creed.

And litteth at the right hand of God the Father Almighty.

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The Explication.

There to make Intercession for us. Our only Advocate with the Father.

The Creed.

And from thence thall come again at the end of the world to judge the Quick and the Bead.

The Explication.

I will judge my Self here, that I may not be there condemned with the World.

I meekly beseech thee, O Father, to raise me from the Death of Sin unto the Life of Righteousness; that when I shall depart this Life, I may rest in hope.

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And that at the General Refurrection in the last Day, I may be found acceptable in thy fight, and receive that Blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed Children of my Father, receive the Kingdom prepared for you from the beginning of the World.

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The Creed.

And J Believe in the Holy Ghoff.

The Explication.

The Lord and Giver of Life, Who proceedeth from the Father and the Son; who with the Father and the Son together is Worshipped and Glorified, who spake by the Prophets.

The

The Creed.

The holy Catholick Church.

The Explication.

The Mystical Body of Christ, whereof He is the only Head.

The Creed.

The Communion of Saints.

The Explication.

Being joyned together in Faith, Hope, and Charity: and mutually participating of one anothers Prayers.

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Father and the Son together anice to the Son together and the son together.

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The Explication.

Almighty God hath given Power and Commandment to his Ministers, to declare and pronounce to his People, being penitent, the Absolution and Remission of their Sins.

The Creed.

The Befurrenton of the

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The Explication.

All Men shall rife again with their Bodies; and shall give Account for their own Works.

ins of to The Creed 1 of office

And Everlatting Life after Peath.

The

The Explication.

They that have done Good, shall go into Life Everlasting: and they that have done Evil, into Everlasting Fire.

A Protestation after the private Reciting of the Creed.

From BP. Cofins.

In this Faith, which I do unfeignedly and wholly Believe, as a true Member of Christ's Catholick Church, do I purpose to finish my Life.

And if ought shall happen, by the Violence of my Sickness, or the Suggestions of my Ghostly Enemies; whereby I shall come to Think, Say, or Do any thing contrary to this holy Faith; I do here revoke it before hand. And protest from my Soul, even before Christ and his holy Angels,

Side gels, the unto.

Giving Than tor and wonder ty, he me to Faith in

dy, I holy an and at Amen.

Whic

Thus the as it de And fined comfor Sound lieves a are necesset the Sexercific Confidence and Bo

The Sick

gels, that I give no confent thereunto.

Giving most humble and heary Thanks unto my loving Creaor and Redeemer; that by the wonderful Goodness of his Bouny, he hath vouchfafed to bring me to the Knowledge of this faith in him.

Which with my Soul and Boly, I commend into his most holy and merciful Hands; now, and at the Hour of my Death. nergy of older ten at 50

Amen.

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Thus the Sick Man may examine his Faith, as it denotes the Object of his Belief.

And fince he believes the Creed, he may comfortably be affured, that his Faith is Sound and Orthodox; and that he believes all those Truths and Doctrines that are necessary to Salvation.

but the Sick Man is further to examine and exercise his Faith, as it denotes Trust and Confidence in God. Whereby he doth chearfully rely and depend upon God, under all the Difficulties both of Soul and Body.

The Sick Bed is a State of Tryal and Temptation; of Labour and Sorrow. Of Tryal and

and Temptation to the Soul: Of Labour and Sorrow to the Body.

And in both these Respects, the Sick Man is to exercise Faith and Trust in God

Of the Sick Man's Trust and Confidence in God, with Respect to bis Soul.

IS a known Method of Satan, the great Enemy of Mankind, to perplex and disturb those pious Souls, whom he is not able to ruin. When he cannot lull them into Security, and thereby prevent their Repentance, he then endeavours fo to fright them with the Heinous ness of their Sins, as to drive them to Despair.

And fuch Assaults are most frequent, when the Body is weak ned, and the Mind disordered by the Pains and Diversions of

Sick Bed.

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If therefore the Tempter shall suggest to the Sick Man; That his Sins are so many, or so great as not to be forgiven; let him sirst humbly acknowledge the Justice of God, and his own Demerits; and say;

My confusion is continually before me, and the shame of my face bath covered me. Psal. 44. 15.

Thou hast set mine iniquities before thee, my secret Sins in the light of thy Countenance. Pfal. 90. 8.

My flesh trembleth for fear of thee, and I am afraid of thy Judgments. Psal. 119. 20.

Enter not into Judgment with thy Servant, O Lord, for in thy fight shall no man living be justified. Psal. 143. 2.

If thou, Lord, wilt be extreme to mark what is done amiss; O Lord, who may abide it: Psal. 130.3.

But

But then let him comfortably add:

But there is mercy with thee, therefore shalt thou be feared.

V. 4.

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his Anger for ever, because he delighteth in Mercy. Micah 7. 18.

The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping Mercy for Thousands, forgiving iniquity and transgression and

fin. Exod. 34. 6, 7.

Let this Confideration of God's Mercy support his Spirits under the greatest Dejection. But then let him hope for, and expect that Mercy, only for the Merits and Mediation of Jesus Christ.

To him give all the Prophets witness, that through his who-

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Wh and Su him t and pu fed Fest to the God by

to make 7. 25. whosoever believeth in him, shall receive remission of sins. Acts 10.

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me noNeither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved. Acts 4. 12.

In the height therefore of his Dejection, and the greatest Despondency, let him look unto Jesus, the Author and Finisher of our

Faith. Heb. 12. 2.

Even Jesus, which delivered us from the wrath to come. I Thess. 1. 10.

When all Worldly Comforts and Supports do leave him, let him then lean upon, confide in, and put his full Trust in the Blessed Jesus; Who is able to save them to the uttermost, that come unto God by him; seeing he ever liveth to make Intercession for them. Heb. 7. 25.

L Com-

Comfortable Places of Scripture, to be read by those who are tempted to Despair.

Seeing then that we have a great High-Priest, that is passed into the Heavens, Jesus the Son of God, let us hold fast our Profession.

For we have not an High-Priest which cannot be touched with the feeling of our instrmities; but was in all points tempted like as we are, yet without Sin.

Let us therefore come boldly unto the throne of Grace, that we may obtain mercy, and find grace to help in time of need. Heb. 4.

14, 15, 16.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. I Tim. 1.15.

And if any man sin, we have an Advocate with the Father, Jesus Sus

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sus Christ the righteous.

And he is the propitiation for our fins: and not for ours only, but also for the fins of the whole world. I Joh. 2. 1, 2.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

And the blood of Jesus Christ his Son cleanseth us from all sin.

I Joh. 1. 9, 7.

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For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

For God sent not his Son into the world, to condemn the world; but that the world through him might be saved. Joh. 3. 16, 17.

For the Son of Man is come to save that which was lost. Matth. 18. 11.

Come unto me all ye that labour, and are heavy laden, and I will give you rest. L 2 Take

Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light. Matth. 11. 28,

29, 30.

They that are whole, have no need of the Physician, but they that are sick: I came not to call the righteous, but sinners to Repentance. Mark 2 17.

I say unto you, that joy shall be in heaven over one sinner that re-

penteth. Luk. 15.7.

The Lord is not slack concerning his promise, (as some men count slackness) but is long-suffering to us-ward; not willing that any should perish, but that all should come to Repentance. 2 Pet. 3.9.

What shall we say then to these things? If God be for us, who

can be against us?

He that spared not his own Son, but delivered him up for us all; how ly g

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how shall he not with him also freely give us all things?

Who shall lay any thing to the charge of God's elect? It is God

that justifieth:

Who is he that condemneth? It is Christ that Died, year ather that is risen again, who is even at the Right hand of God; who also maketh Intercession for us. Rom. 8. 31, 32, 33, 34.

My sheep hear my voice, and I know them, and they follow me.

And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.

My Father which gave them me, is greater than all: and none is able to pluck them out of my Fa-

ther's hand.

0

I and my Father are One. Joh.

10. 27, 28, 29, 30.

There bath no Temptation taken you, but such as is common to man: but God is faithful, who will not L 3 suffer

Suffer you to be tempted above that ye are able; but will with the Temptation also make a way to escape, that ye may be able to bear it. I Cor. 10. 13.

Because greater is be that is in you, than he that is in the world.

T. John 4. Act when mingh asper in

hath desired to have you, that he may sift you as wheat:

But I have prayed for thee, that thy faith fail not. Luk. 22. 31,

32.

Maffel.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Joh. 17. 15.

And the God of Peace shall bruise Satan under your feet shortly.

Rom. 16. 20.

O Death, where is thy Sting?
O Grave, where is thy Victory?

The sting of Death is Sin; and the strength of Sin is the Law.

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But thanks be to God, which giveth us the victory, through our Lord Jesus Christ. I Cor. 15.55,

56, 57.

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Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant Mercy, hath begotten us again unto a lively hope, by the Resurrection of Jesus Christ from the Dead,

To an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you;

Who are kept by the power of God, through faith unto salvation. 1 Pet. 1. 3, 4, 5.

When the Sick Man hath read and confidered these Comfortable Scriptures, let him then say the following Prayer.

L 4 series A

And that all the

A Prayer for Pardon of Sin: When the Dejected Sinner is Tempted to Despair.

BP. Ken.

Thou Father of Mercies, and God of all Consolation, be merciful to me a miserable Sinner.

Lord, Remember all thy Gracious Calls of Sinners to Repentance: All thy Protestations, that thou delightest not in the Death of him that Dies, and that thou wouldest have all to be Saved.

Lord, Remember all the exceeding great and precious Promises, which thou hast made to

penitent Sinners.

Lord, Remember, that thy Mercy is over all thy Works. That thou delightest in Mercy. And that all the Holy Angels seeing Thee well-pleased in the exercise of that Mercy, Rejoice

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hath graci which made at the Conversion of a Sinner.

That the greater my Sins are, the more will that Mercy be magnified in my Forgiveness.

Lord, Remember, That thou didst so love the World, as to give thy only beloved Son a Ransome for it.

O Heavenly Father, Thou that sparedst not thy only Son, but deliveredst him up for us All; wilt thou not with him also freely give us All things? And if All things, wilt thou not also give us the Pardon of our Sins?

O my God, I firmly believe thou wilt.

On that Ransom my Saviour hath paid for me, and on all thy gracious Promises of Pardon, which for his sake thou hast made to me, I wholly rely.

Here

Here only is the fure and stedfast Anchor of my Soul, to which my Faith and Hope shall for ever adhere.

All this, Lord, do I plead, to

implore thy Forgiveness.

Behold, Lord, though my Failings are many, yet to the utmost of my power, I have confest, and bewailed, and forsaken my Transgressions.

Behold, Lord, I come at thy Call: and I come weary and heavy laden with the burthen of my Sins. Be it unto me according to thy Word.

O Thou that art faithful and just, forgive me my Sins, and cleanse me from all Unrighteousness.

Lord, Do thou in no wife cast me from thee; but heal my Backslidings, and love me freely.

Ease me of my Burthen, that I may find rest in thee. And fay

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fay unto my Soul, Be of good chear, thy Sins are forgiven Thee.

O Heavenly Father, for thine own infinite Mercies sake; for thy Truth and Promise sake; for all the Merits and Sufferings of the Son of thy Love, in whom thou art always well-pleased; Pardon all my Sins, and receive me into thy Favour.

Amen, O Lord God, Amen,

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nd ay Son of God, I Beseech thee to From the hear me.

O Lamb of God, that takest away the sins of the world; Grant me thy Peace.

O Lamb of God, that takest away the sins of the world;

Have Mercy upon me.

O Christ, hear me.

Lord, have Mercy upon me.

Christ, have Mercy upon me.

Lord, have Mercy upon me. Our Father, &c.

01

Of the Sick Man's Faith and Trust in God, with respect to his Body, and Outward Concerns.

THE Sick Bed is not only a State of Tryal and Temptation to the Soul, as I have already expressed, but also of Labour and Sorrow to the Body.

And in this respect the Sick Man will have occasion to exercise Faith and Trust in God.

When a Man is confined to a Bed of Pain; and is deprived of those Comforts and Diversions he enjoyed in his Health; he is very apt to be Dejected, not only with the Sense of what at present he groans under, but also with an uncomfortable Expectation of suture Sorrows.

How is he then Tempted to Complain in the following Words.

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M T Heart is sore pained within me; and the terrors of Death are fallen upon me.

Fearfulness and trembling are come upon me, and horror hath overwhelmed me. Pfal. 55. 4, 5.

Lord, thou hast set me as a mark against thee, so that I am a burthen to my self. Job 7. 20.

In the Day-time I cry, and cease not, and wearisome Nights are appointed to me. Psal. 22. 2. Job 7.3.

When I lie down, I say, When shall I arise, and the Night be gone? and I am full of Tossings to and fro, unto the dawning of the Day. Job 7.4.

I am weary with my groaning; all the night make I my Bed to swim, I water my Couch with my Tears. Pfal. 6.6.

Thou holdest mine eyes waking; I am so troubled that I cannot speak. Pfal. 77. 4.

Thou

Thou wilt not suffer me to take my breath, but fillest me with hitterness. Job 9. 18.

Have mercy upon me, O Lord, for I am weak: O Lord heal me,

for my bones are vexed.

My Soul is also fore vexed: but thou, O Lord, how long? Psal.6. 2, 3.

Thine Arrows, O Lord, stick fast in me, and thy hand presseth

me sore.

There is no soundness in my flesh, because of thine Anger; neither is there any rest in my bones, because of my Sin.

I am troubled, I am bowed down greatly, I go mourning all the

day long.

I am feeble and sore broken; I have roared by reason of the Dis-

quietness of my Heart.

My Heart panteth, my Strength faileth me: as for the light of mine eyes, it is also gone from me. Psal. 38. 2, 3, 6, 8, 10.

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Therefore is my spirit overwhelmed within me: my heart within me is desolate. Psal. 143.

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Are not my Days few? Cease then, Lord, and let me alone, that I may take comfort a little. Job 10. 20.

O! Spare me a little, that I may recover my strength, before I go hence, and be no more. Pfal. 39.

And lay no more upon me, than I am able to bear. I Cor. 10. 13.

My Grace, sayost thou, is sufficient for thee, and my strength shall be made perfect in weakness. 2 Cor. 12.9.

And in the multitude of my Thoughts within me, thy Comforts, Lord, delight my Soul. Pfal. 94. 19.

Will the Lord cast off for ever? and will he be favourable no more?

Is his Mercy clean gone for ever? doth his promise fail for evermore?

Hath

Hath God forgotten to be gracious? hath he in anger shut up his tender Mercies?

And I said, This is my infirmity; but I will remember the Works of the Lord. Psal. 77.7, 8, 9, 10, 11.

The Sick Man having thus Complained, and Bemoaned himself, Let him trust in God, and not be afraid. Isa. 12. 2. Let him both hope and quietly wait for the Salvation of the Lord. Lam. 3. 26.

And then let him fay;

I Will not be afraid of evil tidings, for my heart is fixed, trusting in the Lord. Psal. 112.

Though he slay me, yet will I

trust in him. Job 13. 15.

And though I walk thro' the valley of the shadow of Death, I will fear no evil; for thou art with me; thy Rod and thy Staff, they comfort me. Psal. 23. 4. am can never of my unto a William Praye thine

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So will no helper. Indeed, I said in my haste; I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications, when I cried unto thee. Psal. 31. 22.

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When my soul fainted within me, I remembred the Lord, and my Prayer came in unto thee, into thine holy Temple. Jon. 2. 7.

Why art thou cast down, O my Soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my Countenance, and my God. Pial. 42. 11.

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord. Pfal. 27. 14.

For he hath said, I will never leave thee, nor forsake thee.

So that we may boldly say, I will not fear, for the Lord is my helper. Heb. 13. 5, 6.

I will

I will not leave thee altogether unpunished, but I will correct thee in measure, and will not make a full end of thee. Jer. 30. 11. and c. 46. 28.

And when Epaphroditus was fick, nigh unto Death, God had Mercy on him; and not on him only, but on me also, lest I should have forrow upon forrow. Phil. 2. 27.

In his wrath he will remember

Mercy. Habak. 3. 2.

For he will not always chide, neither will he keep his Anger for ever. Pfal. 103.9.

For his Anger endureth but a moment, and in his favour is life: Weeping may endure for a night, but Joy cometh in the morning. Pfal. 30. 5.

He knows our frame, and remembreth that we are Dust, and pitieth us like as a Father pitieth his Children. Pfal. 103. 13, 14.

He flesh, and co not stir 38, 39

And Suffer we are

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He remembreth that we are but flesh, a wind that passeth away, and cometh not again; and doth not stir up all his wrath. Pfal. 78. 38, 39.

And he is faithful, and will not suffer us to be tempted above what we are able. 1 Cor. 10. 13.

Behold the Eye of the Lord is upon them that fear him, upon them that hope in his Mercy.

To deliver their soul from Death.

Pfal. 33. 18, 19.

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We know that all things work together for good, to them that love God. Rom. 8. 28.

And tho' many are the Afflictions of the Righteous, yet the Lord delivereth him out of them all. Pfal. 34. 19.

The Lord will strengthen him upon the Bed of languishing; he will make all his Bed in his Sick-

ness. Pfal. 41. 3.

For

For the Lord be kills, and he makes alive; he wounds, and he heals. Deut. 32. 39.

He bringeth down to the Grave, and he bringeth up. 1 Sam. 2.6.

And that, when we have the Sentence of Death in our selves, all the that we should not trust in our Body, Selves, but in God who raiseth the der, I Dead. 2 Cor. 1. 9.

O! Let it be thy pleasure to and Po deliver me; make haste, O Lord, I tru to help me. Pfal. 40. 13. God, v

Call upon me in the day of Trou- and De ble, I will deliver thee, and thou and are shalt Glorifie me. Psal. 50. 51. more.

Thou hast been my help, leave me not, neither forsake me, O God of my Salvation. Pfal. 27. 9.

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A Pray-

A Prayer for Trust in God, under Bodily Pains and Weakness.

Almighty God, and most From Mr. Ret. Merciful Father; under tlewell. es, all the Pains and Weakness of our Body, which I now groan unthe der, I trust entirely to thee, who hast Goodness enough to pity me, and Power to help me.

I trust in thee, O my dear God, who hast been my Refuge on and Defence in many Troubles, how and art still ready to be so in

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God

I trust in thee, who lovest to be trusted: And never failest them who trust in thee.

I trust to thy Wisdom, to chuse for me better than I can chuse

for my Self.

I trust to thy Power, to help and support me where I am weak, and am without strength to help and support my Self.

I trust

I trust to thy Love and Father. ly Care, to deal out all my Sor. rows with tenderness; and to turn them all to my Good, and greater Comfort in the End.

I believe, that thou wilt not be angry with me for ever: But in due time wilt abate my Pains

and Sorrows.

Or, if that be good for me, and for thy Glory, wift perfectly remove them.

However in the end, I firmly hope, that thou wilt change them all into everlasting Rest and Joy. Through Jesus Christ my Lord. Amen.

A Prayer For Trust, against the Torment and Distraction of Fears.

Mr. Kettlewell.

Nder all the Fears and Apprehensions of further Sorrows, Lord keep me eafy and quiet within my Self. T have

hands to tal fore 1 all is and is order' me.

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Wh with: can h leave ?

Wh proach fent by

For God, than t bear.

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Tho Self, them i

I have put my felf into thy hands, and thou hast promised to to take care of me. And therefore I ought to rest assured, that all is certainly for my Good, and is most wisely and kindly order'd, whatever shall befal me.

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Why then am I disquieted with fear of Evil, fince none can happen to me without thy leave ?

. Why am I frighted at the approach of my Pains, which are fent by Thee?

For thou hast promised, O my God, not to lay more upon me, than thou wilt enable me to bear.

And thou, O Holy Jefus, art touched with the sense of our Infirmities.

Thou hast born them in thy ther Self, and wilt tenderly consider easy them in thy Members.

And

And therefore when my Pains or Distresses are hardest upon me, let me not think, or say, that I cannot endure them. For thou, Lord, knowest better what I can endure, than I do my self.

I firmly believe, that thou mercifully considerest what I can bear: And wilt shew thy strength in my weakness. And wilt not fail to support me at present; and in thy due time, which is always best, wilt give me Ease and Deliverance. Through the Merits of my dearest Lord and Saviour, Jesus Christ. Amen.

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Of the Sick Man's Faith and Trust in God, with Respect to his Family; his Relations, and Dependants.

HE Sick Man, who hath truly Repented of his Sins; and hath a lively Sense and Apprehension of the Merits of his Blessed Saviour, he may Die in a full Trust in God's Mercy, and a quiet Conscience.

The Sick Man may likewise have a gentle and easy Death. He may Die, as we say, like a Lamb, by a gradual and leisurely Dissolution. He may neither be rack'd to Death, by the intolerable Pains of the Gout or Stone; nor hurried out of the World in the siery Chariot of a violent sever, nor stabbed by an Apoplexy; but may mildly and gently be summoned by a lingently be summ

gring Sickness; so that insensibly he seels himself Dying.

And yet, the thus eafy in Himself, the Sick Man may have great Trouble and Concern for Others.

He may have Wife and Children very slenderly provided for: And it grieves him to leave them

Foor and Indigent.

Now to deal faithfully with the Sick Man, and not to flatter him into a false and deceitful Comfort; let him examine the Occasion of his Poverty.

In plain Terms. Was it God's

Poverty, or his Own?

More Particularly. Was it brought upon him by the Providence of God, or his own Imprudence?

ry, or his Sloth, (for the Drunkard and the Glutton shall come to Poverty: and Drowfiness shall

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But Effect was br Robber cident, or prev was the

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cloathe a man with Rags. Prov. 23. 21.) Or, was it his ill Management, in any instance, by Living beyond or above his Efrate?

If his Poverty was thus brought upon him, by his own fault; let him first humbly submit to it, as the just Punishment of his Sin; and then let him Repent of those Sins which were the Causes of his Poverty: But let him not be too much Dejected as to his Relatives, his Wife and Children, but leave them to God, to Provide for them as he thinks fit.

But if his Poverty was the Effect of God's Providence, and was brought upon him by Fire, Robbery, or some unexpected Accident, which he could not forefee or prevent: If, I say, his Poverty was thus his Calamity, but not his Crime; he may then Comfortably resign his Relations into -M 2 the

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the hands of God; Who will be a Father to the Fatherless, and a Husband to the Widow.

Let him then chearfully Trust God with his Friends and Family, and say,

A L L my Cares for my Wife, and Family, and Friends, I cast on thee, for thou carest for us. I Pet. 5. 7.

For in thee, O Lord, the Fatherless findeth Mercy. Hos. 14.

And thou hast said, Leave thy Fatherless Children, I will preserve

them alive; and let thy Widows

trust in me. Jer. 49. 11.

And I never saw the Righteous for saken, but his Seed is blessed. Psal. 37. 25, 26.

The Generation of the upright

Thall be bleffed.

Riches shall be in his house, and his Righteousness endureth for ever.

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Surely he shall not be moved for ever, but shall be in everlasting remembrance. Psal. 112. 2, 3, 6.

For when their Father and Mother for sake them, then dost thou take them up. Psal. 27. 10.

Even thou, who art the Father of the Fatherless, and the Judge

of the Widows. Pfal. 68.5.

And as a mighty Redeemer, wilt plead their cause. Prov. 23. 10, 11.

A Prayer,

Of Sick or Dying Persons, for Trusting God with their Friends or Kindred.

Drd, if thou seest fit to call From me home to thy self by this Mr. Ket-Sickness; When I am taken tlewell. from my Wife and Children, and from those who under thee have Dependence on me; give them Grace, I beseech thee, to betake themselves to Thee.

M 3 I com-

I commit them to Thee, O God of Mercy and Truth, for they are Thine. And with thee the Fatherless find Mercy.

Yea, thou art the Father of the Fatherless, and the Judge of the Widows; and wilt shew thy self mighty to plead their Cause.

And my heart is at ease, to have them lodged in thy Care, where they are infinitely safer, and will be infinitely happier, and better provided for, than ever they could be in mine, or in any Others without Thee.

I freely commit them to thy Care, O Blessed Lord, having my self always found the Blessing of being under it, and of

trusting to it.

And I beg no greater Bleffing for them, than that they may ever have thy good Providence for their Inheritance in this World, and thy Peace for their Portion in the World to come; for

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Having instructed the Sick Man in the forementioned Instances, and admonished him, 1. To bear his Sickness Patiently, 2. To perfect and compleat his Repentance. 3. To exercise Faith and Trust in God. 'Tis now pertinent to Exhort him, 4. To a chearful Submission to the Will of God, in being ready to Die and to leave this World, When and How the Divine Wisdom shall see it fit.

Of the Sick Man's being willing to Die.

Death is truly called the King of Terrors: For we have naturally a great Dread and Abhorrence of it; and by all possible ways and means, do shun and avoid it.

But how far this Natural Dread is rational, and to be admitted; and in what Case it is to be corrected and restrained, comes briefly to be examined.

I. He who is not prepared for Death, hath just cause to fear it.

For Death, to such a Man, who lives and dies in his Sin, is only an Introduction to a Miserable

Eternity.

To leave Stately Houses, beautiful Gardens, pleafant Companions, with all other Accommodations for Delight and Satisfaction; and to be cast into utter Darkness, where will be weeping, and wailing, and gnashing of Teeth; and no other Society, but of Devils and Damned Spirits: The Thought of this must needs Arike an impenitent Sinner with the greatest Terror; and he will passionately desire to continue longer in this World, before he come into that Place of Torment. Sales base bases briefly to be examined.

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his Si voure thoug Havin It is therefore highly rational for a Wicked Man to fear Death. And it is his Duty, with the greatest earnessness to Pray against it.

That God would spare him, that he may recover his strength, before he go hence, and he no more.

Let him beg the continuance of God's Patience a little longer, that he may live. Not to enjoy his Sins, but to Repent of them.

Let him beg that he may live; to evidence the Truth and Sincerity of his Repentance.

Let him beg that he may live; to Redeem the time that he hath mis-spent; and to do some Good in the World before he leaves it.

2. But having thus Repented of his Sins, and sincerely endea-voured to work out his Salvation, though with fear and trembling; Having left his former vain Conversation,

versation, and begg'd of God, to fit and qualify him for the Soci-

ety of Heaven;

I say, the Sick Man being thus reconciled to God, thus sitted and prepared for a Blessed Eternity; let him not then be assiraid to Die, But let him chearfully Sing his Nunc dimittis: Lord, now let thy Servant depart in peace; that mine Eyes may see thy Salvation.

But to treat of this Matter:

more distinctly.

I'll suppose that you are laid upon a languishing Bed, and are admonished by your Physician to prepare for Death. This strikes you with Terror, and puts you into great Disorder.

But now let us strictly examine, What is the true Cause of

To which I Answer:

This Fear of Death must proceed, either

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1. From the Stroke of Death it Self. Or,

2. From the Consequents of

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Death.

whereby the Soul is separated from the Body, is apprehended to be very painful and tormenting. 'Tis compared to the tearing off a Limb, a Leg or an Arm, from the rest of the Body. The expectation of which is dreadful and surprizing.

But why should the stroke of Death be thought so intolerable; since the weakest Constitutions, Women and Children, are able to

bear it?

And if we may be allowed to pass a judgment of what we never yet experienced, it would be no rashness to declare; That most Men, do suffer far greater Pains, in the time of their Life, than what they endure in the Agonies of Death. But

But allowing, That the Pangs of Death are very painful; What then? Ought we not Patiently, nay Thankfully to endure them?

In other Instances we submit to a present Pain in order to a suture Ease (as in cutting off a Gangreen'd Limb, and drawing a Stone out of the Bladder, &c.)

and why not in this?

Since therefore a few Mortal Pangs will cure us of all Diseafes, and will recover us into everlasting Health and Happiness, we ought in all reason most chearfully submit to them. Which I shall further explain by considering,

2. The Consequents of Death.

Indeed the Consequents of Death, to Wicked Impenitent Men, are dreadful and amazing. But those Terrors do not concern our present Enquiry. Which is only to examine; Whe-

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Indee Man car Whether Good and Pious Men, who are reconciled to God by the Merits and Mediation of our Blessed Saviour; I say, Whether such good Men, have any just Cause to be afraid of Death?

To convince them that they have not, let them consider these

Two Things.

1. The Evils from which they are freed by Death.

2. The Happiness into which

they are admitted by Death.

The Evils from which we are freed by Death, are, 1. Sin. 2. Sorrow.

I. Sin.

A S Sin is the Cause of all other Evils, so it is the greatest Evil in it Self.

Indeed a Carnal Unregenerated
Man can see no Evil in Sin, but
doth

doth roll this sweet Morfel under his Tongue, and is highly pleased in the Commission of it. But he that is Spiritual and Regenerate, hath different Apprehenfions. a abraid a Capife to

He is deeply fensible, not only of the Danger, but also the great Evil of Sin; the impurity and ingratitude of it, in offending so holy a God, and so gracious a Father; and indeed the Sense of his Sin is more grievous to him, than of any other Evil whatfoever.

The Guilt of those Sins already committed, and the Fear and Apprehension of committing more, do make him cry out; O wretched Man, who shall deliver me from this Body of Sin?

For the Sin doth not reign in his mortal Body; Tho he doth not obey it in the lusts thereof; but doth Arive, and Aruggle, and refift it; yet the Motions of Sin,

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Ho Sin, vid , for hi in my Mine head: too bed mourni

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heightned and improved by the Suggestions of Satan, are very

perplexing.

How doth he complain of his Sin, in the words of holy David, as of a burden too heavy for him to bear? There is no rest in my bones, because of my Sin: Mine iniquities are gone over mine head; as an heavy burden, they are too heavy for me. I am troubled, I am bowed down greatly, I go mourning all the day long. Psal. 68. 3, 4, 6.

And indeed an holy good Man is perpetually alarm'd, by the Temptations of the Devil, and his own vicious Inclinations. And a jealous Fear of falling into fome scandalous Sin, (to the Dishonour of God, and Ruin of his own Soul) doth sensibly af-

flict him.

And therefore, in the bitterness of his Soul, he passionately

it

cries.

cries out; O wretched Man, who

Shall Deliver me?

Why, Death will deliver him; (for he that is dead is free from Sin. Rom. 6. 7.) And nothing else but Death will compleat his Deliverance.

Sin in our Mortal Bodies, is like the fretting Leprofy in the Walls of an House; (Lev. 14. 44, 45.) which was so infectious, that the whole Fabrick was to be taken down.

For fuch is the Infection of Sin, so rivetted in our Natures, that it will never be persectly cleansed and removed, till we are laid in the Dust, and till the whole Frame is taken down and dissolved.

Why then do we not chearfully welcome Death, which alone can cleanse the Leprosy of Sin; and will place us out of the reach of Satan and Temptation?

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Sorrow.

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What a Comfort will it be, to be able to defy all those Temptations, which were wont to assault us in this World, with so much violence, and (very often) with too much success?

And as Death frees us from Sin, so likewise from,

2. Sorrow.

en have beed E

Hat this World is a Vale of Tears, and that your whole Life hath been full of Trouble, it would be needless to prove, since your own Experience hath sufficiently convinced you.

Recollect the Passages from your Childhood to the present Time, and you may observe; That whatever your Condition both been, whatever Circumstances you have been under, you have still met with Labour and Sorrow. And have been daily

exposed to a great many Hazards and Dangers, Afflictions and Miferies, Affronts and Injuries, Loses and Disappointments.

If you have been Poor, then for want of the Accommodations of Life, you have not only been uneasy in your Self, but also to Others: And have been contemned, despised, and neglected.

If you have been Rich, then besides the Trouble of getting and securing an Estate, you cannot but be sensible how apt you have been to abuse your Estate, not only by Pride and Self-Considence, but also by Luxury and Intemperance. So true is the Observation of St. Paul; They that will be Rich, fall into Temptation and a Snare, and into man foolish and hurtful lusts; which drown men in destruction and perdition.

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For the Love of Money is the root of all evil: which while some coveted after, they have erred from the Faith, and pierced themselves through with many sorrows. I Tim. 6. 9, 10.

If you have been Sickly, then you have been a Burden to your Self, and perhaps to Others; and have lost the Relish of all your

Enjoyments.

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If you have enjoyed your Health, which is the most valuable of outward Blessings; then examine, if you have not been afflicted in other Instances? By the Undutifulness or Missortanes of Children, the Unfaithfulness of Servants, the Unfaithfulness or Death of Friends, the Malice of Enemies, Disappointment in your Designs, &c.

These and many other Instances, do plainly convince you, that there is little else to be expected, but Trouble, and Pain,

and

and Sorrow in this World. And the longer you live, the worfe you will find it. For the Older you grow, still the more Troubles, and less Strength and Patience to bear them.

Now, having duly confidered the manifold Evils and Calamities you groan under; Have you no Desire to be eased of your Burden? Are you not willing to be at Reft?

Why then are you afraid of Death; which comes not only to give you Ease, but to Release you? To open the Prison-Doors, to knock off your Fetters, and fet you at Liberty.

The Miseries of this World are confessedly very great; but they would be intolerable if they were endless. What Cares and Fears, what Labour and Pain, what Sorrow and Disquiet, what sort bee release and therefs

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And God tha may le nefs, an

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cross Accidents and Disappointments do continually befall us?

And therefore, let us Blefs God that we are to Die: That we may leave this howling Wilderness, and go to Rest.

Bleffed are the Dead which die in the Lord, that they may rest from their Labours. Rev. 14. 13.

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In the Grave, There the Wicked cease from troubling, and there the weary be at rest; and they hear not the voice of the Oppressor. Job 3. 17, 18.

O the Blessed Time, when there shall be an end of Sin and sorrow: When we shall be out of the reach of Satan and Temptaion: When we shall be eased of all our Pains, and freed from all our Fears: When God shall wipe bere shall be no more Death, neiher Sorrow, nor Crying; neither hall there be any more Pain: for

the former things are passed away.

Rev. 21. 4

There remaineth therefore a Rest to the People of God. Heb. 4. 9. Which brings me very pertinently to Consider,

2. The Happiness into which we are admitted by Death.

cease to Live, but only cease to Live in these Bodies. We only change our Habitation, and the Place of our Dwelling. We remove indeed out of this World, and our Houses and our Lands shall know us no more; and our dearest Friends do part with us, and do Bury us out of their Sight.

But though the Body is laid in the Grave, there to Rest and Sleep till the Morning of the Resurrection; yet the Soul neither Sleeps nor Dies, but still

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Come inherit you, fr World.

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For when the Soul is Separating from the Body; or, as we vulgarly fay, is Departing; then the Holy Angels, by the Divine Appointment, do attend the Departing and Departed Soul; to Protect and Defend it from the Malice of Wicked Spirits, and to Guide and Conduct it to Abraham's Bosom; A Place of Rest and Refreshment; where it remains in Ease and Peace, in a joyful Expectation of a Glorious Resurrection.

But then the Soul being reunited to the Body, shall be transported to hear that reviving Sen-

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Come ye Blessed of my Father, inherit the Kingdom prepared for you, from the Foundation of the World. Matth. 25.34.

And that fuch a Glorious Kingdom is prepared, he who hath preprepared it, hath thus comfortably affured us:

Let not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many Mansions; if it were not so, I would have told you: I go to prepare a Place for you.

And if I go and prepare a Place for you, I will come again, and receive you unto my Self; that where I am, there ye may be also. Joh. 14. 1, 2, 3.

These Comfortable Words of our Blessed Saviour, I shall thus Paraphrase, and Apply to the Case and Condition of a Sick and Dying Person.

Let not your heart be troubled.

YOU are now groaning on a Bed of Sickness; and perhaps are laid upon your expiring Pillow.

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The Weakness and Pains of a frail decaying Body, do plainly Admonish you, to expect a sudden Remove; and that the Days you are to live in this World are not many. Now, it may be, your Circumstances and Condition, supposing your Health, are very desirable.

You have very kind and obliging Relations, whose Conversation is pleasing to you; and it

grieves you to leave them.

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You have a great Estate; and having large Possessions, are unwilling to part with them: And with the Young Man in the Gospel, are very sorrowful, because you are very Rich.

Perhaps you are *Toung*: And if it please God to recover you, and restore you to your Health and Vigour, you hope to see many good Days; and may live

many Years with great Satisfaction to your Self and Others.

N These

These Reflections do make the Thoughts of Death unpleasing to you.

But let not your heart be trou-

bled.

Be not Discouraged, nor Dejected.

Tou Believe in God.

You have a firm Perswasion of the infinite Power, Wisdom, and Goodness of God. And a due Consideration of these Divine Persections doth convince you; That the Providence of God doth Govern the whole World: But is more peculiarly concerned for Good Men; and that God hath a very tender and particular Care of them, and Regard to them; as you your Self have experienced in many Passages of your Life.

Again. You Believe in God.

You acknowledge also that God is Truth. And consequent-

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ly, whatever he hath Revealed, is to be received as true.

Believe also in me, saith your Blessed Saviour. Give the same Credit and Regard to that which I now tell you.

In my Father's house are many Mansions.

This great Truth firmly Believed, and duly Considered, may make you not only willing, but even desirous to Die.

For the chief Reason why a good Man, who hath made his Peace with God, can be unwilling to Die; is a Fondness for this World, and the Enjoyments of it. He hopes, indeed, and expects a future Happiness; but his present Circumstances are so desirable, that he hath no mind, as yet, to be taken from them.

His House, if not Stately, is Convenient, and well Furnished.

N 2 His

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His Gardens and Groves, are Pleasant and Delightful.

His Estate, if not Large, is

very Competent.

The Conversation of his Wife and Children, and the rest of his Relations, is so Charming and Agreeable, that it is great Perplexity to be parted from them.

But now, when he is thus pleasing himself with the Delights of this World, let him then be assured, that better Things are provided for him in the World to come.

Now, according to the Rules of Prudence, what wife Man would not change for the better?

Suppose his House to be as well Built, as richly Furnished and Ornamental, as his Fancy can Project; is he not convinced, that an Heavenly Palace is to be preferr'd before an Earthly Cottage? O! could he with St.

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richly fitted ction.

For Bleffect for you

St. Paul, be caught up into the Third Heaven; there to behold, tho but for one Moment, the Splendor of that Glorious Place, (the peculiar Court and Residence of the King of Kings;) how mean and contemptible, how despicable and fordid, would the Noblest Structures of this World then appear to be?

Again. In my Father's house are many Mansions. There are many Royal Apartments in that Stately Palace, capable to receive and entertain those Millions of Glorified Beings, which shall there Meet and Converse toge-

ther.

And we may be fure, these Heavenly Mansions are most richly furnished, and exquisitely fitted for Pleasure and Satisfaheart of Man to cone, noits the things pobus God hath property

For I go before, faith your Blessed Saviour, to prepare a Place for you.

He who made these Glorious Heavens, (for all things were made by him, and without him was not any thing made, that was made. Joh. 1. 3.) he is gone before, as a Royal Harbinger, to furnish and prepare them for your Reception.

But how these Mansions are prepared and adorned, and what Glories are there Treasured up, for the Use or Diversion of those Bleffed Inhabitants, we have not the least Notion to con-

ceive or apprehend. nieriana, but

We are as ignorant in these Matters, as an Infant in the Womb is of the Passages of this World; and of the Way and Manner of Living in it.

Eye bath not yet Seen, nor Ear beard, neither bath it entred into the heart of Man to conceive, the things which God hath prepared for them that love him. I Cor. Bleffed Saviour, to prepare a PiRces

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For he who made us without our Knowledge or Desire, is able to make us happy beyond them both.

This, we suppose, the Sick Man firmly Believes, and most earnestly begs of God; That when he leaves this World, he may then be admitted into those

Heavenly Mansions.

But Natural Affection is so strong, and he hath such Concern for his dear Friends and Relations, and doth so please himself in their Conversation; that it even breaks his Heart, to be parted from them.

He looks on them with languishing Eyes, and takes his last Leave with a trembling Hand; and even falls into an Agony to think, that perhaps in a few Hours he must bid them Farewell, and must see them no

more.

oor W

Now, to Correct this Diforder, and to Compose his Dying Thoughts; let the Sick Man consider; That though for a while he parts with his prefent Friends, yet he doth not lose his Friendship, but exchange it.

For a good and pions Man may be affured; That when he Dies, he shall find more Friends and Relations in the Heavenly Mansions, than he leaves behind him here on Earth.

For being made meet to be a partaker of the Inheritance of the Saints in light: Being fitted and prepared for fuch endearing Conversation; the Blessed Company of Saints and Angels, will not

only bid him welcome to those Glorious Mansions; but will inflantly receive him, as an intimate Friend, with the dearest Embraces of Love and Affection.

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When the Soul shall break loofe from a Sickly Decrepit Body, which doth now clog and confine her; Oh! into what excellent Company will she then be admitted, When the comes unto Mount Sion, and unto the City of the living God, the heavenly Ferusalem; and to an innumerable Company of Angels; to the general Assembly and Church of the First-born, which are written in. Heaven; and to God the Judge of all; and to the Spirits of Just Men made perfect; and to Jesus. the Mediator of the New Covenant. Heb. 12. 22, 23; 24.

Oh! what Blessed Society is here? Who is not transported

with the Expectation of it?

Igo, saith your Blessed Saviour, to prepare a Place for you. But I will come again, and receive you unto my self; that where I am, there ye may be also.

Father, I will that they also whom thou hast given me, be with me where I am; that they may be-bold my Glory, which thou hast given me. Joh. 17. 24.

For when the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the Trump of God; and the Dead in Christ shall rise sirst: Then we which are alive, and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air: and so shall we be ever with the Lord. Wherefore, comfort one another with these Words. I These. 4. 16, 17, 18.

SCRIPTURES
Against the Fear of Death.

I T is appointed unto men once to Die. Heb. 9. 27.

What man is he that liveth, and shall not see Death? Psal. 89.

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Fear not therefore the Sentence of Death; remember them that have been before thee, and that come after; for this is the Sentence of the Lord over all flesh. Ecclus. 41. 3.

For out of the ground wast thou taken: Dust thou art, and unto Dust shalt thou return. Gen. 3. 19.

And as for me, I know that thou wilt bring me to Death, and to the house appointed for all Living. Job. 30. 23.

For few and evil have my Days. been. And now, behold! I feem as one who am going the way of all the Earth. Gen 47. 9. and Josh. 23. 14.

And as I came forth of my Mother's womb, so naked shall I return to go as I came; and shall take nothing of my Labour away in my hand with me. Eccl. 5. 15.

For we are Strangers before thee, and Sojourners, as were all our Fathers : thers: Our Days on the Earth are as a shadow, and there is none abiding. I Chron. 29. 15.

As Pilgrims, we sojourn: And have here no continuing City, but seek one to come. 1 Pet. 2.11.

Heb. 13. 14.

For we know, that if our earthly house of this Tabernacle were dissolved, we have a Building of God, an house not made with bands, eternal in the Heavens.

And in this being burdened, we grown earnestly; desiring to be cloathed upon with our House which is from Heaven. I Cor. 5. 1, 2, 4.

For the Lord Jesus shall change this vile Body, and fashion it like unto his own glorious Body. Phil. 3.

21.

And this corruptible shall put on incorruption, and this mortal shall put on immortality. I Cor. 15.

So that the Day of Death, is really better than the Day of ones. Birth. Eccl. 7. 1, And

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And to better.

And the Righteous hath hope in his Death. Prov. 14. 32.

Blessed are the Dead which Die in the Lord: for they rest from their Labours, and their Works do follow them. Rev. 14.13.

The time of my Departure is at

hand. ai

I have fought a good fight, I have have finished my course, I have

kept the Faith.

Henceforth there is laid up for me a Crown of Righteousness, which the Lord the Righteons Judge shall give me at that Day. 2 Tim. 4. 6, 7, 8.

And therefore for me to Die is

Gain.

And I have a Desire to depart, and to be with Christ, which is far better. Phil. 1. 21, 23. PRAYERS

1. A Submission to the Sentence of Death.

in the Land; for they rely from

O Lord my God, in most profound Humility of Soul and Body, I cast my Self at the feet of thy Divine Majesty, Adoring thee as my Sovereign Judge. Who hast pronounced against Me and all Sinners, (in the first Man that sinned) the Sentence of Death, saying, Dust thou art, and unto Dust shalt thou return.

In Homage of thy Divine Juflice, I humbly submit to the Sentence then pronounced against Me, and all Mankind.

All the Days of my appointed time will I wait, till my Change come. Job 14. 14. 2.

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Burial

2. A Submission to the Manney 700 3000 Word of Deather boo . Flow and Morciful Saviour, thou most

N D as to the Time, and From A Place, and Manner, and slewell. all Circumstances of my Death, I defire to fubmit to thy good Pleafure.

But I humbly beg, if it be thy gracious Will, O Lord, Make my Pains short, and my Death easy: At least, not extremely tedious, or grievous to me.

But if thou hast otherwise determined, thy Bleffed Will be done.

Only give me Patience to bear my Pains, and Spiritual Comforts under them; and at thine own due time, make my Death my Passage to a Blessed and Eternal Life; through Jesus Christ our Lord. Amen.

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Burial.

A N D, O Lord, most Holy, O Office for A God most Mighty; O Holy and Merciful Saviour, thou most worthy Judge Eternal; Suffer me not at my last Hour, for any Pains of Death, to fall from thee, Amena vila of timdul of

3. Against the Fear of Death.

From Mr. Ket. tlewell.

Rant, O Lord, that I may I end my Life in thy Fear and Favour; and receive my Death, whenever it shall approach, not as my Curse, but as my Deliverance; as a Rest from my Labours, and an Entrance upon a Life without Trouble and without Sin.

Remember not against me my manifold Sins; but let them all be done away by thy Mercies, and my Bleffed Saviour's Merits, and my own true Repentance.

That

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Diford or pain ly Ene able t or any Amen.

De

thing c Give t stand a That I may come to my last Change without Guilt, and forefee its near Approach without Fear or Impatience. Through Jesus Christ our Lord. Amen.

Trengthen me, O God, in my From Mr. Ketlast Agonies; and as my tlewell. Strength decays, let my Pains wear off. But when my Strength fails, let not my Faith fail; even in Death enable me to trust in thee.

Deliver me from all violent Disorders of a troubled Fancy, or painful Delusions of my Ghostly Enemy. O, let him not be able to disturb and terrify me, or any way prevail against me. Amen.

Ave me in thy Custody, From Mr. Ketthing can take me out of thy hands.
Give thy holy Angels charge to
stand about me, to guard and receive

ceive my poor Soul at my Departure, and to conduct and carry it to the bleffed Receptacles of Rest and Peace. Amen.

Into thy Hands, O Lord, I commend my Spirit: for thou hast Redeemed it, O Lord, thou God of Truth.

Of the Sick Man's Daily Prayers; and other Instances of his Devotion.

1. Of his Daily Prayers.

Hen the Sick Person is confined to his Bed, so that he cannot conveniently kneel, nor put himself into the proper Gesture of Prayer; he must not thereupon think, that he is excufed from his Duty shat was guild

Give thy holy Angels charge to nam Lout me, to guard and receive

it is a Perso Weak ers:

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To Wh tremis Weak Speech witho fuch a be affi God,

will a Heart shall b

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Pray

I mention this, because I fear it is a common Mistake in Sick Persons, to fancy, That their Weakness may excuse their Prayers: And that in such a Case, God will accept the Will for the Deed.

They fay, They think upon God, and will Pray with their Hearts. And this they hope will be fufficient.

To which I Answer:

When the Sick Person is in extremis, and is reduced to such Weakness, that he is either Speechless, or cannot use his Voice without Difficulty and Pain: in such a Case let him comfortably be assured, that our Gracious God, who knows our Frame, will accept of the Desires of his Heart; and his Sighs and Groans shall be all Vocal.

But whilst he hath so much Strength, as to talk to his Visitants and Attendants, let him know

know and consider, that it is his Duty to talk with God. To lift up his Voice as well as his Heart, to God in the Heavens. And let him fay with David.

As for me, I will call upon God: and the Lord shall save me.

Evening and Morning, and at Noon will I pray, and cry aloud; and he shall hear my voice. Pfal. 55. 16, 17.

However, let him not doubt, but that God confiders his Weakness. And when he cannot Pray as he would; let him Pray as he can: and the Lord accept him:

Now, to make the Sick Man's Daily Prayers as easy as possible, I propose him this Method.

In the Morning, or when he is best Disposed, (for all Sick Persons have their Lucid Intervals;) let him fay his usual Morning Prayers; and then let him add the following Prayer. KIROW

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A Prayer for a Sick Person.

Almighty God, and most Merciful Father, to whom alone belong the Issues of Life and Death.

Look down from Heaven, I humbly befeech thee, with the Eyes of Mercy, upon Me thy poor weak Servant, who am grieved with Sickness.

Sanctify, O Lord, this thy Fatherly Correction to Me. And grant, that the sense of my Weakness, may add Strength to my Faith, and Seriousness to my Repentance.

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Give me unfeigned Repentance for all the Errors of my Life past, and stedfast Faith in thy Son Jesus. That my Sins may be done away by thy Mercy; and my Pardon sealed in Heaven; before I go hence, and am so more seen.

Grant,

Grant, that I may take my Sickness patiently, and recover my Bodily Health, if it be thy gracious Will.

I know, O Lord, if thou wilt, thou canft raise me up, and grant me a longer Continu-

ance in this World.

But however thou shalt be pleased to deal with Me, so sit and prepare Me, I beseech thee, against the Hour of Death, whenever thy good Providence shall Order it; That when my Soul shall depart from the Body, it may be without Spot presented unto Thee.

And after my Departure hence in Peace, and in thy Favour; receive Me into those Heavenly Habitations, where the Souls of them that Sleep in the Lord Jefus, enjoy perpetual Rest and Felicity.

Grant this, O Lord, for thy Mercies fake, and for the alone Meri Chri Lord W

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Merits and Mediation of Jesus Christ, thine only Son, our Lord and Saviour;

Who hath taught us thus to Pray:

OUR Father, which art in Heaven; Hallowed be thy Name; Thy Kingdom come; Thy Will be done in Earth, as it is in Heaven; Give us this Day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: And lead us not into Temptation: but deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

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At Night let him again repeat the fame Prayer, after his usual Evening Prayers.

If the Sick Man cannot conveniently read this Prayer himself, then let some of his Attendants read it for him. And let it be read in the First Person; and let the Sick Man Repeat it after him that Reads it, as he doth the Confession in the Publick

I desire my Parishioners to get this Prayer by heart, in the time of their Health: That so they may repeat it, with less Disturbance, upon a Sick Bed.

B Esides these constant stated Prayers, the Sick Man must often, at other times of the Day, make his Prayer to God, as his Strength and Circumstances will permit, and as the State of his Soul may require.

And herein I shall desire such Persons, as are pleased to accept of my Help, to observe the Directions in this little Book.

For instance.

If the Sick Man's Pain, or his Confinement doth tempt him to Impatience; let him then read, or cause to be read, the Scriptures, and Prayers concerning Patience; from Pag. 49. to R. 58.

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When he doth exercise his Repentance, let him read from P. 66. to P. 86.

If he doubts the Pardon of his Sins, and is Tempted to Despair; let him read from P. 214. to P. 228.

If he is troubled for his Relatives, his Wife and Children, because he leaves them poor and unprovided for; let him read from P. 241. to P. 247.

If he is afraid to Die; let him read from P. 247. to P. 282.

When any of the Visitants do Pray with the Sick Person, or for him; the Office for the Visitation of the Sick, in the Service Book, will be most proper for them. And much better than their own private Extempore Effusions.

For to express my Self with Freedom; long continued Prayers are not so suitable for languishing decaying Persons: Whose Weakness is much better complied with; and whose Devotion is more effectually cherished; by the short, but Pathetick Collects and Responsals of our Church.

g 8.

Of the Sick Man's Reading the H. Scriptures.

THE Sick Man having done with this World, (having Settled and Disposed all his Temporal Concerns;) is now in Prudence to apply himfelf entirely to his Devotions, and the great Concerns of the World to come.

And to his Prayers, he should add the constant Reading of the H. Scriptures: Which were written, that we, thro patience and comfort of them, might have hope.

Rom. 15. 4.

This Word of God (as the Pfalmist speaks) is perfect and pure, converting the Soul, rejoycing the Heart, and enlightening the Eyes: 'tis sweeter than honey, and more desirable than the sinest Gold. Pfal. 19. 7, 8, 9.

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The Bible therefore is the best Companion, and the best Comforter for a Sick Christian. Who may say of this Book, in the words of David, This is my Comfort in my Affliction. Pfal. 119. 50.

Particularly, the Book of Pfalms (as the late Judicious and Pious Dr. * Isham doth ex- * His daily press it) is such an 'Admirable Office for the Sick; Entertainment for a Sick Chriwhich I 'stian, that Sleep it self (when heartily most wanted) cannot be more mend. 'refreshing to him.

In Chronical Diseases, which are lingring and gentle, the Sick Man may read the Psalms in Order, as Directed by the Church. But in violent acute Distempers, he must be content to do as he can; and as the Circumstances he is under, will permit.

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In such a Case, let him read some of the following Pfalms, as he shall have strength to attend them.

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Viz.

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Viz. Pfal. 71. (appointed in the Visitation of the Sick.) And the Seven Penitential Pfalms; viz. Pfal. 6. 32. 38. 51. 102. 130. 143. To which he may add, Pfal. 16. 19. 23. 25. 39. 42. 103. 139. 146.

I do not transcribe these Psalms at large, fince they may as conveniently be read out of the Bible; which (with the Common-Prayer, the Whole Duty of Man, and other Devotional Books) I suppose to be constantly laid in the Sick Man's Chamber.

Only I think it convenient to give some Direction, for the more profitable Reading of the Bible. For though the whole Bible is God's Word, and is of Divine Inspiration, yet some Parts of that Holy Book, are more peculiarly sitted, to the State and Confinement of a Sick Bed.

Morning Lessons for a Week.

- 1 Day, {1 Lesson \ Isa. 38. 2 Lesson \ 2 Cor. 5.
- 2 Day, {I Lesson } Lam. 3. 2 Lesson } Luk. 16.
- 3 Day, { 1 Lesson } 70b 14. 2 Lesson } 70b. 11.
- 4 Day, {12Lesson} Isa. 26. 2 Lesson Luk. 15.
- 5 Day, {I Lesson \ Eccl. 11.
- 6 Day, { I Lesson Mal. 3. 2 Lesson i Pet. 1.
- 7 Day, {1 Lesson } Isa. 64. 25.

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Evening Lesons for a Week.

1 Day, { 1 Lesson } 1 Cor. 15.

2 Day, {1 Lesson } Job 7. 2 Lesson S Rom. 8.

3 Day, { Lesson } 30b 2. to v. 11. 2 Lesson } 1Thess. c.4. from v. 13. and c. 5.

4 Day, { 1 Lesson \ Isa. 53. 2 Lesson \ Joh. 17.

5 Day, { 1 Lesson \ Ifa. 55. 2 Lesson \ Heb. 12.

6 Day, { Lesson } Isa. 40. 2 Lesson } Phil. 3.

7 Day, {1 Lesson} 70b 33. 2 Lesson } 70h. 14.

I do not pretend, in appointing these Lesfons, to impose a Task upon the Sick Man. Nor can I prescribe how many Psalms T

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Psalms and Lessons are to be read, nor how many Prayers are to be repeated at one Time.

The Weakness and Circumstances of the Sick Patient, are in such Cases to be considered.

The Sick Man's Self-Examination.

IN the Order for the Visitation of the Sick, the Church of England (whose Pious Directions I desire always to follow) doth thus Admonish the Sick and Dying Person.

Forasmuch as after this Life, there is an Account to be given unto the righteous Judge, by whom all must be judged, without respect of Persons; I require you to examine your Self and your Estate, both toward God and Man: so that accusing and condemning your Self for your own Faults, you may find Mercy at our heavenly Father's hands

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hands for Christ's Sake; and not be accused and condemned in that fear-ful Judgment.

The Sick Man being thus Admonished, let him then proceed to the performance of this great Duty.

And First, let him be convinced of the Necessity of it, by thus expostulating with himself.

Motives to Examination.

From BR. Ken.

My Soul, thou art now in the Presence of the great Judge of Heaven and Earth. Before whose dreadful Tribunal thou must certainly appear at the Day of Judgment, to give a strict Account of all thy Actions; and of every idle Word, and of every evil Thought. And then my own Conscience will be my Accuser.

Think, O my Soul, think, if thou canst, what unimaginable Terrors will seize an impenitent SinCy,
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Sinner; when the last Trump calls him out of his Grave, and the Devils begin to drag him to God's Judgment-Seat.

What would fuch a Wretch give, to purchase One such Opportunity of Repentance, as God now in great Mercy gives thee?

If ever thou hopest to escape those Horrors, O my Soul, make thy Peace with God: and judge thy self here, lest thou be condemned hereafter.

And may he that searcheth the Heart, and trieth the Reins, discover to me all the Evil, and Deceits of my own Heart: That I may confess, and bewail, and forsake them; and obtain Mercy, through Jesus my Saviour.

Amen.

The next Thing to be considered, is, How, and in What Manner this Self-Examination is to be made.

And herein likewise the Sick Man is thusplainly instructed by our Church.

5. The:

Exhort. before the Communi-

If E Way and Means thereto, is; To Examine his Life
and Conversation by the Rule of
God's Commandments. And wherein soever he shall perceive himself
to have offended, either by Will,
Word, or Deed; there to bewail
his own Sinfulness, and to Confess
himself to Almighty God; with
full purpose of Amendment of
Life.

The Examination.

Adjure thee, O my Soul, in the presence of the great Judge, who knows all the Secrets of thy Heart; I adjure thee, as thou wilt answer, before God's Judgment-Seat at the last Day, to tell me:

What Sins art thou Guilty of against the Ten Command-

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The Examination upon the First Commandment.

Oft thou really believe, From O my Soul, that there is a God; or hast thou yet some secret Touches of Atheism within thee?

2. Hast thou doubted at any time of his Providence, or of his Power, of his Justice, Mercy, or any other of his Attributes?

3. Hast thou been willing to entertain Scruples of this Nature; and to listen to their Discourses, who turn the Reason that God hath given, as a Weapon against himself?

4. Hast thou proudly ascribed the Good that thou hast done, unto thy own Strength; or imputed thy Sins and Follies to the necessi-

A Method of Devotion for

necessitating and inevitable Decrees of God?

obliged to Obey God, as well as to Believe in him; to Love him as thy Father, to Fear him as thy Judge, to Praise him as thy Maker, with daily and most humble Thanks, for all his Mercies to thee? Hast thou done this, or wherein hast thou failed?

6. Hast thou really in thy Thoughts no other Gods but Him? Hast thou set up Nothing in Competition with him; no Pride, no Pleasure, no Prosit, no Self-Love, no Self-Interest of thine own?

7. Hast thou in Prosperity forgot thy God; or in thy Adversity, hast thou put thy Confidence more in Worldly Helps than in him?

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The Examination upon the Second Commandment.

of thou apprehend God, as an Infinite, Incomprehensible Essence; without Framing to thy Self any Bodily Shape, or Form of Him that is invisible?

2. Dost thou Worship God in or by an Image, or any other Way which either he hath forbidden, or not commanded?

3. Dost thou give the Worship that is due unto the Creator, to any of his Creatures, either Saint, or Angel? Or, dost thou consider that he is a jealous God, who will have Nothing Loved, Nothing Honoured by thee, like himself?

4. Dost thou in all thy Addresses to him, either of Publick Prayer, or Private, come into his Presence with Reve-

rence ;

rence; Kneeling, and religioully Bowing thy felf before him, and before him alone?

The Examination upon the Third Commandment.

1. T Aft thou used vain, impertinent, customary Swearing?

2. Hast thou Sworn any thing false, knowing it to be so; making the Name of God a Bro-

ker to thy Lies?

3. Hast thou been Perjured, by violating any Publick Oath made to thy lawful Superiors; or failed in any private Engagement, which hath been in thy power to perform?

4. Haft thou broken any voluntary, religious, deliberate Vow; made purposely to God,

and to his Glory?

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5. How far hast thou kept that great and folemn Vow, which was made for thee in Baptism? Or, hast thou seriously confidered thy frequent and dangerous Violations of it?

6. Hast thou given God, upon all Occasions offered, the Honour due unto his Name; or hast thou any ways spoken of him, without Fear or Reve-

rence?

7. Hast thou abused either God's Name, or any of his Creatures, in Curses, or bitter Execrations?

The Examination upon the Fourth Commandment.

1. Aft thou kept the Lord's-Day holy; or hath it been as a common Day unto thee?

2. Hast thou constantly Sanctified this Day; either by being present 304 A Method of Devotion for

present at the Publick Service of the Church; or (being hindred of this) by Private Prayer, and Reading of holy Books?

3. Dost thou shew forth thy Charity this Day, in Works of Mercy, to them that stand in

need of thee?

The Examination upon the Fifth Commandment.

I. HAst thou loved, honoured, and obey'd thy Parents; thy Queen and Sovereign, and all that have a lawful Authority over thee?

2. Hast thou upon all Occasions assisted them to thy Power, and offered up daily Prayers to

God for them?

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3. Hast thou respected thy Spiritual Guides, such as Labour for thy Soul; or hast thou grieved or despised any of those, whom thou art bound to honour?

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The Examination upon the Sixth Commandment.

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Flat thou been carefu

Oft thou endeavour as much as in thee lies, to preserve the Lives of all Men; as bearing the same Image of thy Maker with thee?

2. Art thou a Lover, a Follower, a Procurer of Peace, among those with whom thy Conversation is?

3. Hast thou been either causelefly or finfully angry? Haft thou born Malice, Hatred, or Revenge in thine Heart ? Hast thou forgiven, hast thou loved thine Enemy for Christ's fake; who loved thee, when thou wert yet his Enemy? . odiadoular

4. Hast thou Compassionate Bowels? Hast thou to thy power, Fed and Cloathed them, whom thou hast known to be ready to perish with Hunger and Cold ? 5. Hast

5. Hast thou been careful of thine own Life; Or hast thou any way haftened thine own End, by wilful Intemperance or Diforder? works

The Examination on the Seventh Commandment.

Of thou confider, that thy Body was made to be a Temple of the Holy Ghost; that whofoever therefore shall presume to pollute this Temple,

Maker with thee

bim Shall God destroy?

2. Hast thou preserved it in that Purity which is required of thee? Or hast thou defiled it by Fornication, Adultery, Lasciviousness, or any other Uncleanness; of which the Apostle pronounceth, that they who do fuch things, shall not enter into the Kingdom of Heaven? whom then had work atonw

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3. Hast thou deliberately pleased thy self with any soul lascivious Thoughts; or, continued in them to a Delight? Hast thou consented to them, or hast thou rejected them?

4. Hast thou been careless in avoiding the Occasions and Approaches that lead into those Sins? Or, hast thou exposed thy Self, either unwarily or wil-

fully to Temptation?

ME

5. Hast thou delighted in wanton Company, in unchaste Songs, or unclean Discourses?

The Examination on the Eighth Commandment.

from Others, by Deceit or Violence, that which belongs not to thee? Hast thou injured no man in his Rights?

2. Hast thou defrauded Servants of their Wages, Labourers of their Hire, or Creditors of their just Debts?

The Examination on the Ninth Commandment.

I. Aft thou upon all Occa-I I fions, been Witness to the Truth, without fear or flattery?

2. Hast thou said any thing falfly, that hath been injurious to the good Name and Reputation

of another?

Or, hast thou pleased thy self, either in inventing, or fpreading Rumors of that kind?

3. Dost thou willingly give ear to Slanderers, and to fuch as go about with Lies? Or, dost thou abhor them, both in thy Self and Others? nem anvocau.

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The Examination on the Tenth Commandment.

Doft thou rest contented in that Condition, or State of Life, wherein God hath placed thee? Or hast thou at any time inordinately lusted after that which belongs to Others?

2. Hast thou entertained secret Covetings in thy Thoughts, with any Delight or Complacency? Or, hast thou laboured to restrain them, and quench them in their first Beginnings?

When the Sick Man hath diffinely read, and seriously considered these several Articles; let him then thus make Application.

n. When his Conscience accuseth him, he may say thus. I confess my Guilt. And, O my God, wash it away in the Blood of Jesus: and be merciful to me a Miserable Sinner.

2. When he doubts, and is in suspence, he may say thus. O God, enlighten me, and cleanse me from my secret Faults.

2. When

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3. When his Conscience acquits him, he may say thus. Lord, I bless thee, for keeping me from this Sin.

A Prayer after Examination.

From Br. Ken.

Lord God, I have now by thy affiftance confidered my evil Ways. O thou who only knowest the Heart, and who only canst change it; create in me fuch a broken and contrite Heart, (which thou hast promifed not to despise) and so deep a fense of my own Sin and Mifery; that my Repentance may bear some proportion to my Guilt. O my God, pardon all my Transgressions; and perfect that good Work thou hast begun in me, for the Merits of Jesus my Saviour. Amen.

The Lord's-Prayer is always to Conclude the Sick Christian's Private Devotions.

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The Sick Man's Communicating.

Examined himself, is next to consider his Receiving the H. Communion. Which is called the Dying Christian's Viaticum, to sit and prepare him for his last and longest Journey. For,

1. This H. Sacrament is God's Seal of Pardon, to all that Receive it with Faith and Repentance.

2. This arms the Dying Chriftian against the Fear of Death: by fetting Jesus before him, who Died for him, and hath pulled out the Sting of Death.

3. This affures him of his own Refurrection. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. Joh. 6.54.

4. Hereby the Sick Man declares, he doth Dye in the Peace and Communion of the true Church.

And yet 'tis pertinent to Obferve; That the Church of England doth allow of Private Sacraments, yet it is with certain Limitations and Restrictions. For.

1. The Sick Person must give timely notice to the Curate. It being not decent, that fo Solemn an Action as this, should be done in a hurry.

2. He must signify, how many there are to Communicate with him; (Which shall be Three, or Two

at the least.)

3. There must be a convenient Place in the Sick Man's House, with all things necessary so prepared; that the Curate may Reverently Administer.

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These Directions being observed, and not otherwise, the Sick Man (who is not able to come to the Church, and yet is desirous to receive it in his own House;) may have the H. Communion privately Administred.

But if it so happen, (as the Commu-Church instructs us) That a Man, nion of either by reason of extremity of the Sick. Sickness, or for want of due Warning to the Curate, or for lack of Company to Receive with him; or by any other just Impediment, do not Receive the Sacrament of Christ's Body and Blood; yet if he truly repent of his Sins, and stedfastly believes that Christ bath Suffered Death upon the Cross for him, and shed his Blood for his Redemption; earnestly remembring the Benefits he hath thereby, and giving him hearty Thanks for them: He doth then Eat and Drink the Body and Blood of our Saviour Christ, profitably

tably to the health of his Soul; although he do not Receive the Sacrament with his Mouth.

And therefore, in fuch Cafes, the Sick Man is not to be difcouraged, nor too much troubled for the want of it.

The Sick Man's Absolution.

munion privately Administred:

IF the Sick Man is troubled with any weighty Matter; and cannot quiet his own Conscience, but requireth further Comfort or Counfel; in fuch a Cafe he is exhorted by the Church, to open his Grief, by making a special Confession of his Sins, to the Minister that visits him.

And having in Particular Confelled those Sins that are perplexing to his Confcience, the Minister will absolve him (if he frumbly and heartily defires it) in this Form.

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OUR Lord Jefus Christ, who hath left Power to his Church, to Absolve all Sinners, who truly Repent and Believe in him; of his great Mercy forgive thee thine Offences: And by his Authority committed to me, I Absolve thee from all thy Sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

This Form of Absolution is not to be pronounced by any Lay-man, but only by a Priest (or Presbyter) in Holy Orders. Who after the Absolution, is directed to say the following Collect.

Let us Pray.

Most Merciful God, who visitation according to the Multi- of the tude of thy Mercies, dost so put sway the Sins of those who truly Repent, that thou remembrest them no more; Open thine Eye of Mercy upon this thy Servant,

P 2 who

who most earnestly desireth Par-

don and Forgiveness.

Renew in him, most loving Father, whatsoever hath been decayed, by the Fraud and Malice of the Devil, or by his own Carnal Will and Frailness.

Preserve and continue this Sick Member in the Unity of the Church. Consider his Contrition. Accept his Tears. Asswage his Pain; as shall seem to Thee most expedient for him.

And forasmuch as he putteth his full Trust only in thy Mercy, impute not unto him his former Sins: But arengthen him with

thy Blessed Spirit.

And when thou art pleased to take him hence, take him unto thy Favour. Through the Merits of thy most dearly beloved Son, Jesus Christ our Lord. Amen.

This Prayer, in the Absence of the Minister, may be repeated by any of the Company, in behalf of the Sick.

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N D here, let the Sick Man he affured, for his Comfort; That if he doth believe the Promises of the Gospel, and doth truly Repent of all his Sins; then this Sentence of Absolution. pronounced by the Minister, will be ratified and confirmed in Heaven.

For the 'tis true, That none can forgive Sins, but God only: Who hath reconciled us to himself by Jesus Christ; Yet, saith the Apostle, he hath given to us the Ministry of Reconciliation. 2 Cor. 5. 18.

For our Bleffed Saviour, the great Bishop of our Souls, gave this Authority to his Church, and to the Pastors of it.

Whose Soever fins ye remit, they are remitted unto them. Joh. 20.23.

And what soever ye shall loose on Earth, shall be loofed in Heaven. Matth. 18. 18.

Pray-

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Visitation of the Sick.

God of all Comfort; our only Help in time of need; We fly unto thee for Succour, in behalf of this thy Servant, here lying under thy hand in great Weakness of Body.

Look graciously upon bim, O Lord; and the more the outward Man decayeth, strengthen bim, we befeech thee, so much the more continually with thy Grace and Holy Spirit, in the inner Man.

Give him unfeigned Repentance for all the Errors of his Life past, and stedfast Faith in thy Son Jesus; that his Sins may be done away by thy Mercy, and his Pardon sealed in Heaven, before he go hence, and be no more seen.

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We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise him up, and grant him a longer Continuance amongst us. But howfoever thou shalt be pleased to deal with him, so fit and prepare him, we beseach thee, against the hour of Death, whenever thy good Providence shall order it, that after bis Departure hence, in Peace and in thy Favour, his Soul may be received into thine everlasting Kingdom; Through the Merits and Mediation of Jesus Christ, thine only Son, our Lord and Saviour. Amen. J. John O

Have Merry upon fami Remember note: Lord, Vis Otfences : Gall not to mend the Offenges of his Forefathers. But the sea good ford, toare thy Servant, whom thou half redeemed with this most organisms Blood. bas

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A Litany for a Sick Person.

We know, O Lord, that there

BP. An-drews.

God the Father of Heaven,

Have Mercy upon him. Keep, and Defend him.

O God the Son, Redeemer of the World, Have Mercy upon him. Save, and Deliver him.

O God the Holy Ghost, proceeding from the Father and the Son,
Have Mercy upon him.

Strengthen, and Comfort

O Holy, Bleffed and Glorious Trinity,

Have Mercy upon him.
Remember not, Lord, his Offences: Call not to mind the Offences of his Forefathers. But spare him, good Lord, spare thy Servant, whom thou hast redeemed with thy most precious Blood;

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and be not angry with him for ever.

Spare him, good Lord.

From thy Wrath, and heavy Indignation; from the fear of Death; from the Guilt and Burthen of his Sins; and from the dreadful Sentence of the last Judgment;

Good Lord, deliver bim.

From the Sting, and Terrors of Conscience; from the Danger of Impatience, Distrust, or Despair; and from the Extremity of Sickness, Anguish, or Agony, that may any way withdraw his Mind from thee;

Good Lord, deliver him.

From the bitter Pangs of Eternal Death; from the Gates of Hell; from the Powers of Darkness; and from the Illusions and Assaults of our Ghostly Enemy;

Good Lord, deliver him.

By thy manifold and great Mercies; By the manifold and P 5 great great Merits of Jefus Christ thy Son; By his Agony, and bloody Sweat; By his strong Crying, and Tears; by his bitter Cross and Passion; By his mighty Resurrection, and glorious Ascension; By his effectual and most acceptable Intercession; and by the Graces and Comforts of the Holy Ghost;

Good Lord, deliver him.

In this Time of Extremity; in his last, and greatest Need; in the Hour of Death; and in the Day of Judgment;

Good Lord, deliver him.

We Sinners do befeech thee to hear us, O Lord God; That it may please thee to save, and deliver the Soul of this thy Servant from the power of the Enemy; and to receive it to thy Mercy;

We befreeh thee to hear us, good

That it may please thee to assume his Pain; or give him Patience to bear it. And when thou shalt call him hence, to give him a quiet and joyful Departure;

We beseech thee to hear us, good Lord.

That it may please thee to be Merciful, and to forgive all his Sins and Misdeeds, which at any time of his life he hath committed against thee;

We befeech thee to hear us, good Lord.

That it may please thee to make bim Partaker of all thy Mercies, and Promises in Christ Jesus;

We beseech thee to hear us, good Lord.

That it may please thee to vouchsase his Soul, the Estate of Joy, Bliss, and Happiness, with all thy blessed Saints in thy Heavenly Kingdom;

We befeech thee to hear us, good Lord. That

grant his Body Rest and Peace, and a Part in the Blessed Resurrection of Life and Glory;

We befeech thee to hear us, good Lord.

Son of God, we befeech thee to hear us.

O Lamb of God, that takest away the Sins of the World;

Grant him thy Peace.

O Lamb of God, that takest away the Sins of the World; Have Mercy upon him.

OUR Father which art in Heaven; Hallowed be thy Name; Thy Kingdom come; Thy Will be done, in Earth, as it is in Heaven: Give us this day our daily Bread; and forgive us our Trespasses, as we forgive them that Trespass against us; and lead us not into Temptation; but deliver us from Evil; for thine is the Kingdom, the

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the Power, and the Glory, for ever and ever and

bearr and my Portion for ever

When the Sick Man is in the last Extremity, and as we commonly say, is Departing; he must not even then be neglected; but should Charitably be Assisted, by his Friends and Attendants, as far, and in such manner as his present Circumstances will admit.

When his Speech is taken from him, let them then observe, (which they may, by the Motion of his Hand) whether he hath still the Use of his Reason; and doth still Know and Observe, what is done or said to him?

If so; let them then Direct him, by their Mouth, to say thus. And let them repeat it to him, as his own Words.

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I Am now Dying, and the time of my Departure is at hand.
The Snares of Death compass me round about, and its Pains get hold upon me. Fearfulness and Trembling are come upon me, and a Dread hath overwhelmed me.

But when my flesh and my heart faileth, God is the finength of my heart and my Portion for ever.

Hafte thee, O God, to deliver me; make haste, O Lord, to belp Good Charicably be Aillied ...

O boly and merciful Saviour, thou most worthy Judge eternal; suffer me not at my last hour, for any Pains of Death to fall from

I Believe, O Bleffed Jesus, that thou shalt come to be my Judge:

I therefore pray thee, help thy Servant, whom thou bast Redeemed with thy precious Blood.

O make me now to be numbred with thy Saints, in Glory Everlastinglimed in it are transfell via the

Thou that takest away the Sins of the World, have Mercy upon

Thou that takest away the Sins of the World, receive my Prayer.

Thou that sittest at the right hand of God, have Mercy upon me.

Iam

I am now Dying, and leaving this World: But through the Mercy of God, and the Merits of Jesus Christ, I am going into a better.

My Blessed Saviour hath told me, That in his and my Father's House are many Mansions. And that he is gone before to prepare a Place for me:

And will come again, and take me unto himself; that where he is, there I may be also.

Come Lord Jesus, come quickly.

Lord Jesus, receive my Spirit.

Father, into thy hands I commend my Spirit.

When the Dying Man is not capable to take notice of what is faid or read to him; then let some of the Company (in the Absence of the Minister) thus Recommend his Departing Soul to God.

Forms of Recommending the Soul to God.

From BP. Andrews.

the Melevier God, and the Me-Ord, now lettest thou thy Serwant depart in Peace.

Into thy hands, O Lord, we commend his Spirit: for thou hast redeemed it, O Lord, thou God of Truth.

Bring his Soul out of Prison, that it may praise thee.

O Deliver him from this Body of Death.

Guide thou him through the Valley of the shadow of Death.

Say unto his Soul, I am thy Salvation.

Say unto him, To day shalt thou be with me in Paradise.

Lord Jesus, receive his Spirit. Send thine Angels to meet him, and to bring him into Abraham's Bosom.

Place him in the Habitation of Light and Peace, of Joy and Gladness. Re-

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glo Sai Receive him in the Arms of thy Mercy; and give him an Inheritance with thy Saints in light.

There to Reign with thy Elect Angels, thy Blessed Saints departed, thy Holy Prophets, and Glorious Apostles; in all Joy, Glory, Felicity, and Happiness, for ever and ever. Amen.

Nto thy Merciful Hands, O From Lord, we commend the Soul BP. Cosins. of this thy Servant, now depart-

ing from the Body.

Acknowledge, we meekly befeech thee, a Work of thine own Hands; a Sheep of thine own Fold; a Lamb of thine own Flock; a Sinner of thine own Redeeming.

Receive him into the bleffed Arms of thy unspeakable Mercy; into the facred Rest of Everlasting Peace; and into the glorious Estate of thy Chosen Saints in Heaven. Amen.

God

God the Father, who hath God the Son, who hath Re-

deemed thee;

God the Holy Ghost, who hath infused his Grace into thee;

Be now, and evermore, thy Defence; Affift thee in this thy last Trial, and bring thee into the way of Everlasting Life.

Christ that Redeemed thee with his Agony and bloody Death, have Mercy upon thee, and strengthen thee in this Agony of Death.

Christ Jesus that rose the Third Day from Death, raise up thy Body again in the Resurre-

ction of the Just managed and

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Christ that Ascended into Heaven, and now fitteth at the Right Hand of God, bring thee to the Place of Eternal Happiness and Joy. vila do staffel suoriolg

> ants in Heaven. Amen. God

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God the Father, preserve and bno keep thee. olam bas , sone

God the Son, affift and ftreng or other thee. H. rebour email

God the Holy Ghost, defend swippand comfort thee! . more

God the Holy Trinity, be ever with thee. and all

That thy Death may be precious in the fight of the Lord; with whom thou shalt live for evermore. Amen.

Saviour of the World, who Visitation by thy Cross, and precious of the Blood, hast Redeemed us; fave, and help this thy Departing Servant, we humbly befeech thee, O Lord. Amen.

"HE Almighty Lord, who is a most strong Tower to all them that put their Trust in him; to whom all things in Heaven, in Earth, and under the Earth, do bow and obey;

be now and evermore thy Defence; and make thee know and feel, that there is none other Name under Heaven given to Man, in whom, and through whom, thou mayest receive Health and Salvation, but only the Name of our Lord Jesus Christ. Amen.

TNto God's gracious Mercy and Protection we commit thee. The Lord Bless thee, and Keep thee. The Lord make his Face to shine upon thee, and be Gracious unto thee. The Lord lift up his Countenance upon thee, and give thee Peace, both now and evermore. Amen.

When the Company doth observe the Dying Man to be at the very point of Death; let them then devoutly fay the following Prayer.

if to whom all things in Heaven, in Earth; and under

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A Commendatory Prayer for a Sick Person at the point of Departure.

Almighty God, with whom Visitation of the do live the Spirits of Just sick.

Men made perfect, after they are delivered from their Earthly Prisons; We humbly commend the Soul of this thy Servant, our dear Brother, into thy hands, as into the hands of a faithful Creator, and most Merciful Saviour; Most humbly beseeching thee, that it may be precious in thy sight.

Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the Sins

of the World:

That what soever Defilements it may have contracted in the midst of this miserable and naughty World, through the lusts of the sless, or the wiles of Satan, being purged and done away; it may be pre-

presented pure and without spot be-

fore thee.

And teach us who survive, in this and other like daily Spectacles of Mortality, to see how frail and uncertain our own Condition is; and so to number our Days, that we may seriously apply our hearts to that holy and heavenly Wisdom, whilst we live here, which may in the end bring us to Life everlasting; Through the Merits of Jesus Christ thine only Son our Lord. Amen.

A Prayer for a Sick Child.

Visitation of the sick.

Almighty God and Merciful Father, to whom alone belong the Issues of Life and Death; Look down from Heaven, we humbly befeech thee, with the Eyes of Mercy, upon this Child now lying upon the Bed of Sickness.

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Visit him, O Lord, with thy Salvation. Deliver him, in thy good appointed time, from his Bodily Pain. And save his Soul, for thy Mercies sake.

That if it shall be thy pleasure to prolong his Days here on Earth, he may live to thee, and be an Instrument of thy Glory, by serving thee faithfully, and doing Good in his Generation.

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Or else, receive him into those Heavenly Habitations, where the Souls of them that sleep in the Lord Jesus, enjoy perpetual Rest and Felicity.

Grant this, O Lord, for thy Mercies fake; in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Chost, ever one God, World without end. Amen.

please thee, so growing Bears, and Stature, in Wildom and thy

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A Prayer for a Sick Child, in Danger of Death.

Father of Mercies, and God of all Comfort, our only Help in time of Need: We fly unto thee for Succour, in behalf of this Child, here lying under thy hand in great Weakness of Body.

Look graciously upon it, O Lord. Pity the Troubles and Weakness it groans under. And pity our Sorrows, who are afflict-

ed with it and for it.

Ease it of its Pains; ftrengthen it in its Extremity.

We know, O Lord, that if thou wilt, thou canst raise it up, and grant it a longer Continu-

ance amongst us.

O raise it up again, if it may please thee; to grow in Years, and Stature, in Wisdom and thy Fear; A FranFear; and thereby to Comfort its Parents, and Glorify Thee.

We believe, O God, that thou knowest best, what is fit both for it and us; and wilt do what is best for both.

And therefore we leave it to thee, to Dispose of as thou pleasest.

But whether it be to Life or Death, let it be thine in Both. And either Preserve it, to be thy true and faithful Servant here on Earth, or take it to the Blessedness of thy Children in the Kingdom of Heaven. Through the Merits of our Lord and Saviour Jesus Christ. Amen.

When the Sick Man doth Recover, (for all Sickness is not unto Death) he must not only return Thanks in the Publick Congregation, but also in his own Private Devotions.

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P Raife the Lord, O my Soul, and all that is within me Praife his holy Name.

Praise the Lord, O my Soul, and forget not all his Benefits.

Who forgiveth all thy Sins, and healeth all thy Difeases.

Who Redeemed thy Life from Death, and crowneth thee with loving Kindness; and tender Mercies.

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There was no Health in my flesh, because of his Displeasure; neither was there any Rest in my bones, by reason of my Sin.

My Soul abhorred all manner of Meat: and I was even hard at

Death's door.

Then cried I unto thee, O Lord; and got me to my Lord right hum-

Isaid, O my God, take me not away in the midst of mine Age.

O spare me a little, that I may recover my Strength; before I go hence, and be no more seen.

So when I cried unto the Lord in my Trouble; he delivered me out

of my Distress.

He sent his word, and healed me and I was faved from my Destruction.

O what great Troubles and Adversities hast thou shewed me; and yet didst thou turn and quicken me; yea, and broughtest me from the deep of the Earth again. There-

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Therefore will I praise thee and thy Faithfulness, O God; I will offer unto my God Thanksgiving, and pay my Vows unto the most High.

From Bp. Ken.

Lord God, who hast in thy tender Mercy prolonged my Days in this World; give me Grace to spend that Life thou hast now lengthned, in thy Service.

O give me Grace, to perform all my Resolutions of New Obedience; and so to live in the Filial Fear of Thee, all the Remainder of my Life; That I may at last Die at Peace with my Self, at Peace with the whole World, and at Peace with Thee; through thy well-beloved Son, my Blessed Saviour Jesus Christ. Amen.

I Praise thee, I Bless thee, I Communion Ser-Worship thee, I Glorify thee, vice. I give Thanks to thee; O Lord God, Lamb of God, Son of the Father, that takest away the Sins of the World.

For thou only art Holy, thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most High in the Glory of God the Father.

Amen.

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